

INSPIRING INCIDENTS FROM THE HISTORY OF AHMADIYYAT

Volume 1



Waheed Ahmad

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FOREWORD

During the 2012 visit of Haḍrat Khalifatul Masih the Fifth^{aba} to Canada, the writer informed him about his work on the manuscript of *Inspiring Moments in Islamic History*, which was under preparation at the time. Huḍur¹ smiled graciously and remarked, “There should be a second volume.” The present book is the result of Huḍur’s suggestion and consists of similarly soul-inspiring and thought-provoking incidents from the history of Jama‘at Ahmadiyya.

For the sake of brevity, the writer has taken inspiring and noteworthy incidents from the life of the Promised Messiah^{as} and of twenty-six of his Companions. All these individuals were personally trained by the Promised Messiah^{as} and some are included in his own list of 313 Companions that he prepared in 1897 as fulfilment of a prophecy² mentioned in the Traditions³ of the Holy Prophet Muhammad^{sa}. To be considered a Companion, these individuals had to have performed *bai‘at*⁴ directly at the hand of the Promised Messiah^{as} and also to have spent some time, however little, in his company. Thus, there are practically thousands of individuals who could be included in the category of the Companions of the Promised Messiah^{as}. The very first person to perform the *bai‘at* was Haḍrat Hakim Nuruddin^{ra} who later had the honour of leading the Ahmadiyya Jama‘at as first Khalifa. The last Companion of the Promised Messiah^{as} was Chaudhry Jahan Khan of Tahsīl Hafizabād who performed the *bai‘at* at the hand of the Promised Messiah^{as} just a few days before the latter passed away in Lahore.⁵

The inclusion or exclusion of a Companion’s life for the present study rests not on their relative level of spirituality or achievements but simply on the amount of published information available on their lives and the constraint to keep the present book to a small size. It is planned to accommodate inspiring incidents from the lives of the remaining Companions in subsequent volumes. It should be noted that as the older generation is inevitably passing away, there is considerable urgency to write and preserve the golden history of our elders. These persons showed the courage to recognise the reformer of the time when many aspects of his success were still shrouded in infancy. As well, they made immense sacrifices of their wealth, time, honour, family and even lives so that we could enjoy the fruits of the Movement’s success today.

When one reads about the lives of these Companions, one marvels at the frequency of the acceptance of their prayers, the intensity of their devotion to their spiritual master and the extreme readiness with which they welcomed any call for financial sacrifice. At the same time, their lives reflect the unusual help that God accorded them at difficult times in their lives and blessed them with His converse and grace.

Several persons have directly or indirectly contributed to the collection of incidents narrated in the present book. Many accounts are well known among the Ahmadi Muslims and many readers will already be quite familiar with them. Generous use has been made of several publications that are listed in the bibliography and occasionally referenced at necessary places. The purpose of this compilation, as the title of the book suggests, is to inspire the reader to adopt like traits and like perspectives in his or her own life.

English translation of the Qur’anic verses is based on the work of Maulawi Sher Ali^{ra} and all renderings of the revelations of the Promised Messiah^{as} are from the English translation of the *Tadhkira* by Chaudhry Zafrulla Khan^{ra}.

Finally, I would like to express my gratitude to those who have painstakingly reviewed this manuscript and made several and very important changes to improve its content and appearance. Foremost among these are Maulana Abdul Noor Abid sahib and Maulana Sadiq Ahmed sahib, both of Canada Jam‘at. Their corrections, suggestions and guidance have been invaluable in improving the layout and content of the book and are gratefully acknowledged. Also gratefully

acknowledged is the review carried out through the Markaz in London under the guidance of Maulana Munir-ud-Din Shams, Additional Wakīlūt-Tasnīf. This review by Ch. Hameedullah sahib, Wakīl A'lā Tahrīk Jadīd Anjuman Ahmadiyya Pakistan, was extremely helpful in improving the text, adding references and making other important corrections. Any omissions, errors or shortcomings that may still remain, are the sole responsibility of the writer.

Note that all referencs are given under END NOTES at the back of the book.

(Pir) Waheed Ahmad
Mississauga, Canada
May 1, 2017

INTRODUCTION

Beginning with the Prophet Muhammad (peace be upon him⁶) and continuing to this very day, the history of Islam has produced countless individuals who became models of piety, godliness and nearness to God. Taking the flame of spirituality from their master, these individuals passed on the light of saintliness and love of God to coming generations. However, time and distance both affect the intensity and strength of such light. Reaching its zenith among the Companions of the Prophet Muhammad^{sa}, the vigour of this spiritual light began to diminish as the world distanced itself from the dawn of Islam. Despite the appearance of numerous saints, reformers and Sufis to renew the spirit of this faith, Islam went into a steady decline. Superstition and innovation crept into this religion and the light of spirituality was greatly diminished. This worsening and degeneration of the faith may have progressed even further had God not decreed a rebirth and rejuvenation of spirituality during the Latter Days of Islam. This renaissance of true Islamic spirit and the dawn of another spiritual age coincided with the advent of the Promised Messiah^{as} and the founding by him of the Ahmadiyya Muslim Jama'at in the latter half of the nineteenth century.

The history of Ahmadiyyat commenced with the advent of Haḍrat Mirza Ghulam Ahmad^{as} (1835-1908) as the Reformer of the Latter Days. Born in 1835 C.E. in the rustic hamlet of Qadian in north-west India, Haḍrat Mirza Ghulam Ahmad^{as} represented the second coming of Jesus Christ^{as} as well as the Mahdi⁷ prophesied in the Traditions of the Prophet Muhammad^{sa}. In fact, Haḍrat Mirza Ghulam Ahmad^{as} personified, in metaphorical sense, the return of many a personage awaited by their respective followers in Hinduism, Zoroastrianism, Buddhism, Judaism, Christianity and Islam.

Appearing nearly thirteen centuries after his master, the Prophet Muhammad^{sa}, this noble servant laid the foundation of the Ahmadiyya Community that is dedicated to the restoration of the pristine spirit of Islam and presenting its unblemished face. The Ahmadiyya perspective in Islam emphasises the development of a close relationship with God, love of the Holy Prophet^{sa}, adherence to his *Sunnah* and harmonious living among all peoples. It redirects our attention to the great wisdom buried in the Holy Qur'an and advocates the continuing applicability of Islamic principles to modern times. It forbids the use of violence to further our interests and urges the use of the written, spoken or other mediums to spread the message.

The coming of Haḍrat Mirza Ghulam Ahmad^{as} at the head of the fourteenth century of Islam was like a spring breeze and a morning drizzle which restored the greenery and fragrance of a once splendid and most perfumed garden that had fallen victim to the vagaries of time and had almost withered away and nearly dried up. The process of intensive and widespread Divine Communication commenced once again, and the world entered the Latter Days of Islamic glory promised in the Holy Qur'an and the Traditions of the Prophet Muhammad^{sa}.

However, preparations for the advent of this Promised Reformer had started in India a long time before his actual appearance. Islam was originally brought to this country some thirteen centuries ago by people accompanying Muhammad bin Qāsim in 711 C.E. For a long time since then, most of the great scholars, thinkers and Sufis of Islam were confined strictly to the western part of the Muslim Empire—extending from Afghanistan to the Atlantic Ocean, covering much of the Middle East. It was only during the past millennium that many Muslim scholars and Sufis either moved to India or were actually born there. The most well-known foreign arrivals in India included: **Abul Hasan al-Hujweri** (990-1077), a Persian-speaking Ghaznavi Sufi who is popularly remembered in the subcontinent as *Data Ganj Bakhsh*; **Haji Hūd** (1025-1141), who was born in Syria but decided to come to India after being divinely inspired and became extremely active in preaching and converting a large number of persons to Islam; **Shah Yusuf Gardezi** (11th

century) who came to India from Gardez, Afghanistan, and is buried in Multan where his tomb was visited by the famous historian, Arnold Joseph Toynbee; **Mu'inuddin Chishti** (1141-1230), who saw the Prophet Muhammad^{sa} in a dream and was asked to go to the land of India; **Baba Fakhruddin Suhrawardi** (1169-1295), who was a ruler of Sistan, Iran, but came to India at the advice of his Shaikh; **Ala'uddin Sabir Kaliyari** (1196-1291), who was born in Herat (Afghanistan) and travelled to Kaliyar, near Saharanpur in the State of Uttarakhand; **Syed Jalaluddin Bukhāri 'Surkh-Posh'** (1199-1291) who came to India from Bukhara around 1238; **Shah Jalaluddin** (1271-1347), who came to Bengal from Turkey and was responsible for the large-scale conversions to Islam in that land; and **Shahabuddin Hamdāni** (1314-1384), who was born in Iran but travelled extensively in Kashmir where he preached Islam to the local population.

Later scholars and mystics that were born and raised locally in India included: **Qutbuddin Bakhtiar Kaki** (1173-1235), the spiritual disciple of Mu'inuddin Chishti; **Fariduddin Ganj Shakar** (1173-1266), the Sufi saint from Pakpattan; **Lal Shahbaz Qalandar** (1177-1274), who was a great scholar and fluent in many languages; **Fakhruddin Ibrahim 'Iraqi** (1213-1289), who spent a number of years in India before travelling to the Middle East; **Nizamuddin Auliya** (1238-1325), who was largely responsible for a paradigm shift towards spirituality in Delhi; **Amir Khusrow** (1253-1325), a disciple of Nizamuddin Auliya and an iconic figure in the cultural scene of India; **Shah Rukne 'Alam of Multan** (1251-1335); **Isma'il Qureshi al-Hashmi** (1260-1349), the grandson of Shaikh Baha'uddin Zakariya and a noted saint from Allahabad; **Nasiruddin Mahmud** (1273-1356), popularly known as *Roshan Chiragh-e-Delhi*—meaning the illuminated lamp of Delhi; **Akhi Sirāj A'ina-e-Hind** (1300-1357), a Bengali Sufi whose shrine attracts hundreds of thousands of devotees each year; **Ashraf Jahangir Semnani** (1287-1386), a Sufi saint of both Chishtiyya and Suhrawardiyya orders; **Jahaniyan Jahangasht** (1308-1384), who was the grandson of Syed Jalaluddin Bukhāri 'Surkh Posh'. **Syed Muhammad Husaini Banda Nawāz** (1321-1422), who was responsible for spreading Islam in Baluchistan and Afghanistan; **Makhdūm 'Ali Mahimi** (1372-1431), who is credited with writing the first exegesis of the Holy Qur'an in India; **Mian Mir** (1550-1635); **Shaikh Ahmad Sirhindi** (1564-1624); **Shah Abdul Latif Bhittai** of Sindh (1689-1752); **Shah Waliullah Muhaddath Dehlawi** (1703-1762); **Khwaja Mir Dard** (1721-1785), a noted mystic and literary scholar; **Shah 'Abdul Aziz Dehlawi** (1745-1823); **Shah Isma'il 'Shaheed'** (1779-1831); and **Syed Ahmad Brelwi** (1786-1831).

Many Sufi *Tariqas* (Orders) that were originally founded in the Middle East were eventually brought to India through their noted adherents:

- The Shadhiliyya Order, founded by Abu Hasan Ash-Shadhili, was brought to India by **Shaikh Abu Bakr Miskīn** and **Shaikh Mir Ahmad Ibrahim**
- The Chishtiyya Order of Central Asia took root in India under **Mu'inuddin Chishti**
- The Suhrawardiyya Order was brought to India by **Baha'uddin Zakariya** (1170-1267)
- The Kubrawiyya Order was founded by **Najmuddin al Kubra** (d. 1221) in Tashkent and became important in Kashmir during the late fourteenth century
- The Naqshbandiyya Order, initially founded by Bahā'uddin Naqshband in Bukhara and Uzbekistan, was introduced to India by **Khwaja Muhammad al-Baqi Billah** (1564-1605)
- The Qadiriyya Order founded by 'Abdul Qadir Jilani was introduced to India by **'Abdul Karim Jili** (1366-1424)

Thus, with a large-scale arrival of foreign-born scholars and Sufis and a comparable crop of local-born *'ulema* and Sufis, the seat of Islamic scholarship and learning gradually shifted from

the Middle East to the land of India. Slowly but steadily, the land of India was being prepared and groomed for the second advent of the Messiah.

In some ways the early history of Ahmadiyya parallels the spread of early Christianity: both took hold under the Roman rule; both were denied temporal power for a long time; and the followers of both communities were persecuted for a number of decades. In like manner, there is great similarity between Jesus^{as} of Nazareth and Haqrat Mirza Ghulam Ahmad^{as} of Qadian who claimed to represent the metaphoric return of the earlier Prophet: both are non-law-giving prophets; both appeared approximately thirteen centuries after the Law giving prophets of their respective dispensations; both emphasised humility, meekness and kindness; and both came to restore the original teachings of their respective law-giving predecessors that had fallen victim to decay and innovation.

The early history of Ahmadiyya also bears some very unusual resemblance to the early history of Islam in having produced a very large number of persons who have been graced with true dreams, revelations and visions—a phenomenon for which Islam is well recognised in the world. Much like the lamp of spirituality and heavenly light that was kindled by the Prophet Muhammad^{sa} in the land of Arabia, its reflection appeared in the land of India through the person of Haqrat Mirza Ghulam Ahmad^{as} to gratify and delight countless souls.

The history of religions is witness to the fact that as the messengers of God appear in the world, noble and pious spirits converge upon them as if drawn in by some invisible force. Early Islamic history is a perfect example of this phenomenon and the history of Ahmadiyyat is a perfect case-in-point that history repeats itself. Some of the greatest Muslims that ever graced the pages of Islamic history were those who were personally trained by the Prophet Muhammad^{sa} and benefited from his own company, supervision and example. As the Prophet Muhammad^{sa} said:

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

“My Companions are like stars; whomever you follow, you will be guided.”

Likewise, the Companions of Haqrat Mirza Ghulam Ahmad^{as}—the Promised Messiah^{as} and Mahdi—outshine other Ahmadi Muslims in their sincerity, devoutness, piety and sacrifices. They dyed themselves in the hue of the Promised Messiah’s own spirituality and elegantly reflected the traits and attributes that he possessed.

Islam is perhaps the only religion that has laid such great emphasis on good companionship. The Holy Qur’an and the Traditions of the Prophet Muhammad^{sa} speak of good companionship both as a reward from God and as a requirement for one’s spiritual advancement. It is a relationship in which the believers strengthen their own bonds of brotherly love and affection while walking, all together on the path to their Creator. All prophets have been blessed with good companions to help spread the divine teachings and become role models for the general population. At the same time, these companions benefited from their close association with the prophets and absorbed the light of spirituality and godliness directly from the divinely appointed teachers.

The Companions of the Promised Messiah^{as} were like a varied assortment of precious pearls and gems. Some excelled in their spiritual station while some were also blessed with worldly honours; some were given to extreme humbleness and humility while some towered over others in the intensity of their love for their spiritual master; some possessed great literary acumen and penmanship while some, having no formal education, were endowed generously with the knowledge of God; some laid down their lives in their youth for the sake of the Movement while some were blessed with long years of fruitful contribution to the cause. In short, each Companion was unique and exceptional in some way or another.

A few of the Companions had professional degrees and served in important positions in the secular world. A few others possessed some degrees but worked mostly for the Ahmadiyya Movement. A vast number of the Companions, however, had no formal college degrees—a common measure of being considered “educated” in many cultures—and consequently little worldly positions worth mentioning. One common denominator among all the Companions, however, was clearly their recognition of the truth of the Promised Messiah’s claims and the courage to openly accept him despite considerable opposition and hardships. The other obvious feature that all the Companions shared was their extreme degree of spiritual enlightenment and the extent of their experiences in the form of true dreams, revelations, visions and the acceptance of their prayers.

An overview of the lives of the Promised Messiah’s Companions clearly shows that they all leaned heavily towards mysticism. True mysticism requires that one carries out all the duties in the religion of Islam under the impetus of the love of God. Of course the greatest mystic of that period was the Promised Messiah^{as} himself. Anointed by God, the Promised Messiah^{as} possessed that God-given touch which allowed him to breathe divine life into others.

It is the usual practice of the men of God and saintly persons to generally hide their true spiritual achievements and experiences. Thus, what we know of their dreams, visions and revelations, is only a small part of what the Companions were truly blessed with. Even so, reading about their accounts leaves us struck with wonder and amazement, that if they themselves were such, just how splendorous was the life of their spiritual master—the Promised Messiah^{as}. Carrying this analogy a little further, one cannot even begin to surmise as to the true greatness of the Prophet of Islam whose servant was the Promised Messiah^{as}. As a poet has said:

After all, a tree is only recognised by its fruit—
As a proof, one only has to look at the servants of Muhammad!

Illuminating their persons with the light of spirituality, the resplendent lives of the Companions of the Promised Messiah^{as} did much to repel the gloom and darkness of the late nineteenth century. Along with their spiritual master, the Promised Messiah^{as}, the lives of the Companions act as ideal role models for those travelling on the path of love unto the Beloved.

The true status and significance of the Companions of the Promised Messiah^{as} is beautifully summed up by Haḍrat Khalifatul Masih the Second^{ra}:

“Those people who served the Promised Messiah^{as} in the early days are such persons that act like amulets and are security for the world. These persons, who believed in the Promised Messiah^{as}, were way above the ordinary level. They were blessed by God to be the Companions of the Reformer and Messenger of the Latter Days. The spectacles of their intense love are such that the world may not witness for centuries.

“There is no one wiser than the person who has found God and His Messenger through love and has forged his person with theirs through devotion. Now, nothing can separate him from God—and God from him—because the warmth of love has bonded them together like a weld. Therefore, you inculcate love in yourselves and follow the way that these persons followed...”⁸

*Inspiring Incidents from
the History of Ahmadiyyat*

Haḍrat Mirza Ghulam Ahmad^{as} (1835-1908)

Introduction

Born in the small hamlet of Qadian in north-western India in 1835, Haḍrat Mirza Ghulam Ahmad^{as} was descended from a line of Mughal ancestors that had migrated from Samarkand in the seventeenth century. At the time, the entire area lying between the River Volga and the Persian Gulf and including Afghanistan, Balochistan and Bukhara was called Fārs⁹. According to the Farsi dictionary, the word “Fārs” was originally Pārs and applied to Persia or Iran. Reclusive by nature and a booklover by habit, Haḍrat Mirza Ghulam Ahmad^{as} was hardly interested in the usual activities of young men and spent most of his time in the local mosque. At a relatively early age, he gained a good mastery of eastern languages, the Holy Qur’an, the Hadith literature and the writings of medieval Muslim saints and scholars.



He was around thirty years old when he came to be blessed by a steady stream of true dreams, revelations and visions—a process that continued right up to his demise in 1908.

He was extremely saddened by the poor spiritual condition of the Muslims in the world and the abusive attacks under which Islam and the character of the Prophet Muhammad^{sa} suffered in the land of India. It was around 1882 that he formally took up his pen in defence of Islam. Over the next twenty-six years, he penned some eighty books in Urdu, Arabic and Persian, and published hundreds of poster announcements.

He claimed that he was intimated by God in his revelations to be the Reformer of the fourteenth century of Islam and the fulfilment of the second coming of Jesus^{as} son of Mary. He asserted that Jesus Christ^{as} had passed away—much like all other prophets had passed away—and that his second coming could only take place in a metaphorical sense.

In 1889, he laid down the foundation of his own community that is known today as the Ahmadiyya Muslim Jama‘at¹⁰.

Both the issue of Jesus’ death and his own claims stirred up a great controversy in India and the adjoining Muslim lands leading to vituperative outpour against him and outright discrimination against his followers. This treatment has continued until today.

In his life, Haḍrat Mirza Ghulam Ahmad^{as} was extremely meek, humble, gentle, soft-spoken, honest and truthful. He carried a burning love for his master, the Prophet Muhammad^{sa}, and a much stronger yearning for his true Beloved—God the Almighty.

His main mission in life was to restore the pristine elegance of Islam—that had been severely tarnished over the years—and demonstrate to the people that a very real relationship of love with God could indeed be forged in this very life. He was profusely blessed with true dreams, revelations and visions and made many great prophecies based on these. As long as he lived, he remained an unmatched champion of Islam—even in the eyes of his opponents.

Refraining from unnecessary debate

In the year 1868 or thereabouts, a Muslim clergy by the name of Maulawi Muhammad Husain settled himself in Batala after completing his religious education. He belonged to the Ahl-e-Hadith¹¹ denomination against which there was considerable opposition by the largely Hanafi followers of Muslim India. One day, a person who had some difference of opinion with Maulawi Muhammad Husain Batalawi (1840-1920), asked Haḍrat Mirza Ghulam Ahmad^{as} to come and debate with the learned divine. To this he agreed reluctantly. At the time of the debate, Haḍrat Mirza Ghulam Ahmad^{as} asked the opponent as to his assertions. When these were explained, Haḍrat Mirza Ghulam Ahmad^{as} expressed that he did not find anything objectionable in these viewpoints and declined to enter into an unnecessary debate with him. All the listeners shouted that he had lost and the person who had asked him to come and participate in the debate said that he had been shamed and humiliated. It was that night that Haḍrat Mirza Ghulam Ahmad^{as} received the now well known revelation in Urdu:

تیرا خدا تیرے اس فعل سے راضی ہوا ،
اور وہ تجھے بہت برکت دیگا ،
یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے ،

“Thy God is well pleased with thy action, and He will bless thee greatly, so much so that kings will seek blessings from thy garments.”¹²

After this revelation, he was shown these very kings riding on horses in a vision.

Support by God on the demise of his father

In June 1876, Haḍrat Mirza Ghulam Ahmad^{as} was visiting Lahore in connection with a court case when he dreamt that his father was about to pass away. Immediately, he travelled back to Qadian where he found his father ill but not seriously so. The next day, at noon, he received the following Qur’anic verse as revelation:

وَالسَّمَاءِ وَالطَّارِقِ ۝

“By the heaven and what comes by night.”¹³

With the revelation he was also given the intimation that it referred to the death of his father that evening and was given to understand that it was by way of condolence from God. That day, after sunset, his father passed away.

At this he was naturally concerned as to what would happen to the source of income that was tied to the person of his father and what calamities he may end up facing. Then, immediately, he received another revelation of a Qur’anic verse:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ط

“Is not Allah sufficient for his servant?”¹⁴

Being truthful in the face of court punishment

Haḍrat Mirza Ghulam Ahmad^{as} was extremely truthful and never refrained from saying the right thing even if his own interest was at stake. One day in 1878, he sent a manuscript to a printer by mail, at the rate prescribed for parcel post. In it he also enclosed a letter addressed to the printer with important instructions. He was not aware that inclusion of letters was not allowed under postal regulations when postage was paid at the cheaper parcel rate. Out of spite, the owner of the printing press reported the incident to the postal authorities who promptly filed a case against him. When he was summoned to the court, his own lawyer advised that he should simply deny that he had enclosed the letter with the parcel. Haḍrat Mirza Ghulam Ahmad^{as} immediately rejected this possibility even if it led to punishment. His lawyer then informed him that in that case there was no possibility of acquittal since he would be admitting to the breaking of postal regulations. Later in the court, he admitted to his action and explained that it was carried out without knowledge of the regulation and with no intention to defraud the Post Office. The court was so impressed by his forthrightness and honesty that the case against him was immediately dismissed.

Divine Appointment

Although Haḍrat Mirza Ghulam Ahmad^{as} had started receiving revelations in the 1860s, his real mission and status had not yet been made apparent to him. It was in March of 1882, when he was forty-seven years old, that his true station began to be revealed. Following is a translation¹⁵ of the Arabic revelation vouchsafed to him:

“God bless thee, O Ahmad... The Gracious God has taught thee Qur’an so that thou shouldst warn the people whose ancestors have not been warned... Proclaim! ‘I have been commissioned and I am the first of the believers...’

“He it is Who has sent His Messenger with guidance and the true faith so that He should make it prevail over all faiths... We shall suffice thee against those who mock at thee... This is a mercy from thy Lord. He will perfect His bounty upon thee so that it should be a sign for the believers. You have appeared with clear vision from your Lord so give glad tidings to people... Tell them: ‘If you love God, then follow me, God will then love you...’

“God praises thee from His Throne. We praise thee and call down blessings on thee... I am with thee and be thou with Me wherever thou may be... God will exalt thy name and perfect His bounty upon thee in this world and the hereafter... Give glad tidings to those who have believed that they have the station of righteousness before thy Lord. Recite to them whatever has been revealed to thee from thy Lord.”

With this revelation of March 1882, Haḍrat Mirza Ghulam Ahmad^{as} realised that he was being appointed by God as the *Mujaddid*¹⁶, or Reformer of the fourteenth century of Islam. At this stage, he did not make any specific public claim; his status as the Promised Messiah^{as} was yet to be revealed to him in another eight years. However, he intensified his prayers and worship and devoted all his time towards his writings and preaching the truth and the excellence of Islam.

“And the stars of heaven shall fall”

In the context of the return of the Messiah^{as} in the Latter Days, the New Testament Gospel of Mark states:

“But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give light, and the stars of heaven shall fall....” (Mark 13:24-25, King James Version of 1611)

The gravitational force of the earth continually pulls in part of the debris left behind in space after the formation of the solar system. When these bodies, which range from sand-size particles to fairly large chunks of rock, enter the earth's atmosphere, they burn out due to the extreme resistance and glow like meteors or shooting stars. Sometimes these meteors appear singly and sometimes in the form of showers that appear to be originating from a certain part of the sky. Although the appearance of meteor showers is a routine astronomical phenomenon that dates back to as long as recorded history, there have been two occasions in recent history when they took on the aspect of dramatic and unusual displays.

The first incident took place in 1833, two years prior to the birth of the Promised Messiah^{as}. Known as the Leonids—since the meteors appear to be radiating from the Constellation Leo—the shower owes its existence to the break-up of the comet Temple-Tuttle whose debris gets pulled in by the gravitational force of the earth.

The most magnificent occurrence of a meteor shower took place in 1833¹⁷ when more than a hundred thousand meteors were seen per hour (some estimates put the frequency at nearly two hundred thousand meteors per hour or 55 meteors per second)¹⁸. At this high rate, the display would have appeared nothing short of all the stars in the night sky falling down. In the United States of America, the meteor display was considered to be a literal fulfilment of the Biblical prophecy related to the return of Jesus Christ (as noted in the journal of Joseph Smith, the founder of Mormonism).

The second magnificent display of a meteor shower took place on November 27, 1885¹⁹. This shower is known as Andromedids since the meteors appear to radiate from the Constellation Andromeda. The debris is believed to come from the comet 3D/Biela which broke up in 1846. The frequency of the meteors was estimated at several thousand per hour (by some as high as fifteen thousand per hour). In Burma, the meteor shower of 1885 was perceived as a fateful omen that led to the collapse of the Konbaung Dynasty that had created the second largest empire in the Burmese history. The meteor shower of November 1885 is also the first display of its kind that was recorded on film. The Austro-Hungarian astronomer, Ladislaus Weinek, was the first to photograph the event by recording short trails on a photographic plate at his Prague observatory.

Falling of meteors and meteor showers are normal astronomical phenomena. However, their existence as a prophecy in the Gospels and then the claim of the Promised Messiah^{as} to apply them to his own person, are very important and significant facts.

Incident of the red ink spots

One day in 1885 the Promised Messiah^{as} was retiring on a cot while a devoted follower of his, Abdullah Sanauri^{ra}, was massaging his feet. The Promised Messiah^{as} saw in a vision that he had written certain divine decrees setting out events in the future and then presented the paper to God Almighty for His signature. God appeared to be in the form of a ruler. He dipped his pen in an ink-



A famous depiction of the 1833 meteor storm, produced in 1889, for the Seventh Day Adventist book *Bible Readings for the Home Circle*.

Photo courtesy of Wikimedia Commons and <http://star.arm.ac.uk/leonid>.

well holding red ink and first flicked it in his direction and with the rest of the ink, put down His signature. The vision ended. As he opened his eyes, he noticed several red drops that had fallen on his clothes and a few that fell on the cap of the attendant. The attendant, in his own statement recorded later, stated that while he was massaging his master's feet, he noticed a red drop on his ankle. When he touched it with his own finger, it spread out like liquid. Then he noticed some more wet stains on the shirt of the Promised Messiah^{as}. At this, the attendant got up and carefully examined the entire chamber to determine the source of such droplets. He could find none. On his questioning, the Promised Messiah^{as} narrated his vision. Abdullah Sanauri^{ra} beseeched him to give the shirt to him. Initially, the Promised Messiah^{as} hesitated for fear that it may become an object of undue reverence, but then relented when Abdullah Sanauri promised that he will have the shirt interred with his coffin upon his own death.

A prayer for a difficult hour

The Promised Messiah^{as} used to supplicate the following prayer in Urdu very frequently. In a letter written to Haḍrat Hakim Nuruddin^{ra} in 1885, the Promised Messiah^{as} drew his attention towards this prayer with great humility. It is a great prayer to be said at a difficult hour:

“O my Benefactor and O my God! I am an unworthy servant of Thine who is full of error and heedlessness. Thou hast seen transgression upon transgression from me and hast bestowed reward upon reward. Thou hast seen fault upon fault from me and granted favour upon favour. Thou hast always covered my blemishes and granted me innumerable blessings. So, even now, have mercy on this unworthy and sinful one, and forgive my audacity and ingratitude, and rid me of this sin, for there is none who can cure except Thee. Amen.”²⁰

Commanded to take *bai'at*

In 1888, some six years after being appointed as a Reformer, Haḍrat Mirza Ghulam Ahmad^{as} was commanded by God to start accepting the *bai'at*—the oath of allegiance—from his followers. In an announcement printed on green paper and published on December 1, 1888, he said:

“I have been commanded that the seekers after truth should enter into covenant of *bai'at* with me for the purpose of learning the way of true faith, true purity and the love of the Lord and of discarding an evil, slothful and disloyal life.

“Therefore, those who perceive such strength in themselves should come forward to me. I shall be the sharer of their sorrows and shall try to lighten their burdens. God will bless them through my prayers and my attention towards them provided they are wholeheartedly ready to comply with the conditions of the covenant which are divinely determined.”

With the taking of the *bai'at* or the oath of allegiance, Haḍrat Mirza Ghulam Ahmad^{as} laid down the foundation of a movement which was to be made up of people completely devoted to the cause of Islam in every respect.

Claim to be the Promised Messiah^{as} and Mahdi

It was in early 1890 that God revealed to him that Jesus Christ^{as} had passed away and that his second coming was to take place in a metaphorical sense. He announced to the world that the prophecy of the Prophet Muhammad^{sa} regarding the coming of the *Mahdi* and the return of Jesus

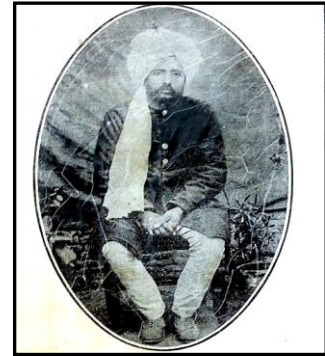
Christ^{as} was fulfilled in his own person. He further asserted that God had appointed him to bring a reform in the world and re-establish the glory and supremacy of the religion of Islam.

Prophecy regarding Pandit Lekh Ram

Pandit Lekh Ram, a leader of the Arya Samaj²¹, was a bitter enemy of Islam and used extremely foul language with respect to the Prophet Muhammad^{sa}. The Promised Messiah^{as} repeatedly asked him to refrain from using such language but he would not desist. Finally, on February 20, 1893, the Promised Messiah^{as} received a revelation and made the following announcement on its basis:

“It was disclosed to me that within six years from today’s date this man would be afflicted with great torment on account of his reviling the Holy Prophet^{sa}.”

“Now, by announcing the prophecy, I am seeking to inform all Muslims, Christians and followers of other religions that if this person is not overtaken within the period of six years from today by a torment that should be distinguishable from ordinary sufferings and should bear an extraordinary character and should be in the nature of Divine punishment, then it might be concluded that I have not been sent from God.”²²



Pandit Lekh Ram, a leader of Arya Samaj.

In another revelation, God informed him that this reckoning will take place on the day next to the day of the ‘*Eid*’ festival. Pandit Lekh Ram met his fateful end on March 6, 1897, on the day following the festive day of ‘*Eid*’. He was fatally stabbed by an unknown assailant who was never apprehended.²³

A false charge of murder

In August 1897, Dr. Henry Martyn Clark (1857-1916), a medical doctor stationed at the Church Mission Society in Amritsar, brought a charge against the Promised Messiah^{as} in the court of the District Magistrate. Dr. Clark accused the Promised Messiah^{as} of instigating a young man by the name of Abdul Hameed to murder him. The case eventually came up before the court of Captain M.W. Douglas (1863-1957), who was the Deputy Commissioner of Gurdaspur at the time.

It is interesting to note that while the enemies were levelling charges of murder against the Promised Messiah^{as}, his own behaviour towards them was that of a gentleman. During the trial, Maulawi Muhammad Husain of Batala, who was an enemy of the Promised Messiah^{as}, appeared as a witness against him. While Maulawi Muhammad Husain was in the witness box, the defence counsel retained by the Promised Messiah^{as} started to cross examine him. The defence counsel wanted to show the court that Maulawi Muhammad Husain Batalawi did not enjoy a good reputation in private life. For this purpose the defence counsel asked him a question which would have elicited a self-humiliating answer. But, before the witness could answer, the Promised Messiah^{as} rose from his chair and at once stopped his own counsel from taking this liberty with the personal honour of the witness.

Although the witness was one of his staunchest enemies, the Promised Messiah^{as} would not allow his weakness to be exposed in public. Abdul Hameed, who was supposed to have been



Dr. Henry Martyn Clark

instigated by the Promised Messiah^{as} to carry out the murder, actually broke down before the court and confessed to having been coached by Dr. Clark.

As the entire affair was a fabrication, Captain Douglas dismissed the case saying that if Haḍrat Mirza Ghulam Ahmad^{as} wanted to file a suit against Dr. Clark, he was entitled to do so. The Promised Messiah^{as} replied, “I do not want to file a suit against anyone. My suit has already been filed in the Heavenly court.”²⁴

Captain Montagu William Douglas (1863-1957), who was the presiding judge in the above court case, was later appointed Chief Commissioner of the Andaman and Nicobar Islands from 1913 to 1920. He was also promoted to the rank of Colonel and received the honours of Companion of the Order of Indian Empire (CIE) and Companion of the Order of the Star of India (CSI).



M. W. Douglas
(WP:NFCC#4)

He was an advocate of the Oxfordian theory of Shakespeare authorship²⁵ and was also made the president of the Shakespeare Fellowship. In July 1928, an Ahmadi missionary by the name of Mubarak ‘Ali Bengali met Colonel Douglas in Britain. The latter still remembered the incident of 1897 and vividly recalled its details and how the ever-changing story of the key witness—Abdul Hameed—prompted him to initiate the investigation which proved the falsity of the case and the eventual acquittal of the Promised Messiah^{as}. At the time of the meeting, Colonel Douglas mentioned to Mubarak ‘Ali Bengali that he was truly astounded at the progress made by the Movement established by Haḍrat Mirza Ghulam Ahmad^{as}.

The proper way to render thanks

Maulawi Rajeki^{ra} narrates that around 1901, the Promised Messiah^{as} gave a discourse on the unity of God in a gathering. He stated that many people simply say *Jazakallah* (meaning: ‘may God reward you’) when some favour or service is rendered to them. This, he said, carries an aspect of partnership with God when seen from the point of view of gnosis. It is so because the person who rendered the service did it at the behest of God. For this reason, the person should first render gratitude to God by saying *Alhamdulillah* (meaning: ‘all praise belongs to God’) and then say *Jazakallah*.²⁶

Daring response to a judge

In 1903, Maulawi Karam Din—an opponent of the Promised Messiah^{as}—filed a libel case against him. When this case was dismissed by the judge, Maulawi Karam Din immediately filed another case for defamation of character. This time the judge, Lala Chandoo Lal, who was appointed to hear the case, was openly prejudiced against the Promised Messiah^{as}. The judge was being pressured by his own community that now that the “prey” was in his hands, he must give him a sentence of jailing. When the Promised Messiah^{as} was apprised of this plan of his opponents, he spontaneously exclaimed: “He considers me his prey—his prey—I am a lion of God. Can he put his hands on the lion of God?”

When efforts were made to have the case transferred to another Judge, Lala Chandoo Lal would not agree. One day, the judge held his court out in the open where a number of persons could attend the proceedings. During the interrogation, the judge asked the Promised Messiah^{as}, “Do you claim to be able to show Signs?”

The latter replied, “Yes. Whatever Sign you ask for, I can show it at this time!”²⁷

But for some fear in the heart of the Judge, the world was deprived of the opportunity to witness a spontaneous Sign from God.

One day, Lala Chandoo Lal questioned the Promised Messiah^{as} regarding his well known revelation from God: “*I shall humiliate him who designs to humiliate thee.*” He asked if this was from God. The Promised Messiah^{as} replied in the affirmative, saying that it was a promise made by God to him that whoever intends to humiliate him, God shall humiliate him. At this the judge asked him several times, “What if I intend to do it?” Each time the Promised Messiah^{as} answered, “Whoever does it.”²⁸

One day the Promised Messiah^{as} was lying down on a carpet when some people advised him that Lala Chandoo Lal intended to incarcerate him. At this he sat up and said, “I don’t even see Lala Chandoo Lal presiding in the court.”²⁹

As it so happened, the government transferred Lala Chandoo Lal to another city from where he took retirement and later developed mental illness and passed away.³⁰

Deep concern for a youth

Once a young man in his late teens fell ill in a village and his mother brought him to the Promised Messiah^{as} in Qadian for treatment. However, the young man lived for only a few days and passed away. Out of compassion, the Promised Messiah^{as} performed his funeral prayer. The prayer went on for such a long time that many persons became troubled and restless. After the prayer was over, he explained that he prayed very earnestly for the young man and did not stop until he actually saw him entering paradise and walking around in it.

That night, the young man’s mother also saw her son strolling comfortably in paradise. He remarked that he was forgiven and shown mercy due to the prayer of the Promised Messiah^{as}. Although the mother was extremely saddened at the death of her son, this happy dream became a source of great comfort and joy for her.³¹

Extreme love for the Holy Prophet^{sa}

One of the most obvious traits of the Promised Messiah’s personality was the extreme love that he harboured in his heart for the Prophet Muhammad^{sa}. He could readily put up with any injury or abuse directed at his own person but could not tolerate a single word of insult directed at his spiritual master. He often used to state that it would hurt him far less to see his own family members cut down in front of him than any calumny directed at the noble character of the Prophet Muhammad^{sa}.³²

Haḍrat Pir Sirajul Haq Nau‘mani^{ra} reports that one day the Promised Messiah^{as} was strolling in the yard and was constantly reciting a verse of Hassan bin Thabit^{ra} (d. 674 CE), a Companion of the Holy Prophet^{sa}, which the Arab poet had composed at the demise of the Prophet Muhammad^{sa}. This verse goes as follows:

كنت السواد لناظري فعمى على الناظر
من شاء بعدك فليمت فليكن كنت احاذر

“Thou wert the pupil of my eye; with thy death my eye has gone blind;
Anyone may die now after thee; we were only afraid of thy death.”

While reciting the above verse, tears were flowing out of the eyes of the Promised Messiah^{as} and he was saying, “I wish this verse of Hassan was mine and all my verses were his.”³³

On discharging the covenant of friendship

The Promised Messiah^{as} was a great proponent of fidelity and loyalty. One day he said:

“My faith is this that for a person who takes on a vow of friendship, I have such consideration that it does not matter as to how that person is and whatever may come to pass, I cannot break my relation with him. However, if he breaks the relationship himself, then we are powerless. Otherwise, our faith is this that if one of our friends has drunk liquor, and he has fallen down in the street, we will bring him in without fear of blame and censure. The covenant of friendship is a priceless gem which should not be lost easily. And whatever unseemly behaviour is displayed by the friends, one should use the way of overlooking and forbearance.

“If a person is lying intoxicated with liquor, we will bring him in and will try to revive him. When he is about to come into his senses, we will get away from him so that he does not feel shame upon seeing us.”³⁴

What to ask for in prayers

The Promised Messiah^{as} used to say: “Although we have come to remove the greed and avarice from the hearts of people, it is sad to see that people usually ask us to pray for exactly that. Sometimes they ask us to pray for a wife or male issues and sometimes for employment and promotion and sometimes for profits in their business or getting cured from an illness. There are very few who ask us to pray for the love and obedience of God or the opportunity to serve the faith or to be saved from sins or cure from spiritual ailments.”³⁵

Search for knowledge

The Promised Messiah^{as} laid great emphasis on the seeking of knowledge—both secular and religious. He himself was always ready to absorb any piece of knowledge or wisdom that came by his way. He writes in his book *Zarurat-ul-Imam* (The Need for the Imam), “We feel such a thirst for knowledge and gnosis within our self that it will not be quenched even after drinking an ocean full of these.”³⁶

One time, when he was sitting with his Companions, he said, “I was strolling in the yard of my home when I heard a statement of such wisdom coming out of the mouth of my six-year old daughter Mubaraka, that I wrote it down immediately in my notebook.”³⁷

Perseverance in preaching and prayers

One day when the Promised Messiah^{as} went for a walk, he came across an Arab who was standing bare-feet on the roadside. The Arab asked the Promised Messiah^{as} if he claimed to be Jesus^{as} and the Mahdi to which he replied in the affirmative. At this, the Arab became extremely angry. During his stroll, the Promised Messiah^{as} continued to explain his claims to him but the Arab remained outraged.

The next day, the Promised Messiah^{as} told his Companions that he had received a revelation telling him to continue praying for him and explaining things to him. The Promised Messiah^{as} continued to explain his claims to the Arab during his strolls as well as during his gatherings in the mosque.

Eventually, he accepted the truth of his claims and performed the *bai‘at* at the hand of the Promised Messiah^{as}. While in Qadian, the Arab also published a poster announcement at his own cost.

One time the Arab mentioned verse 61:7 of Surah *Al-Saff* as proof of the death of Jesus Christ^{as}. The phrase “after me” clearly indicates that Jesus Christ^{as} would have passed away by the time the Prophet Muhammad^{sa} would appear:

“And when Jesus, son of Mary, said, ‘O children of Israel, surely I am Allah’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come **after me**. His name will be Ahmad’...” 61:7

Intimation of departure from the world

Towards the end of 1905, the Promised Messiah^{as} received repeated revelations intimating him of his own death:

“Only a little is left from the term appointed by your Lord.”

“Only a few days are left. All will be saddened on that day.”

“The end of thy appointed term is approaching and We shall leave no trace of anything which might cause your humiliation.”

“Your time is near and We shall keep up for you clear Signs.”

Writing of the Will

In December 1905, the Promised Messiah^{as} wrote a booklet titled *Al-Waṣiyyat (The Will)* in which he recorded his last testament to the Ahmadiyya Jama‘at. In it he urged the members of the Community to bring about a change for the better in their lives and to live up to the standard demanded by Islam. He also told them that on his departure from this world, God would send His second manifestation to the world. He instructed the Community to be sympathetic towards each other and to cast aside their carnal passions. He further said:

“Don’t think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path.”³⁸

The writing of *Al-Waṣiyyat* was followed by the implimentation of the spiritual institution of *Waṣiyyat* in the Ahmadiyya Muslim Jama‘at, the designation of the *Bahishti Maqbarah* (Paradise Graveyard) in Qadian and the establishment of *Ṣadar Anjuman Ahmadiyya*—the central council to look after the administrative affairs of the Jama‘at.

Writing of the last book

In April 1908, the Promised Messiah^{as} travelled to Lahore accompanied by his family. During his stay there he made numerous speeches, met with a succession of visitors and wrote his last book entitled *Paighām-e Sulh* or “*Message of Peace*”. This book was addressed to Hindus and Muslims alike to patch up their quarrels and sign a formal pact to accept one another and enjoy the benefits of unity and peace. He told the two groups that unwarranted attacks on the scriptures and prophets of other people cause only hatred and that more understanding should be used in religious matters. Even in the presence of differing viewpoints, he said, mutual respect would bring the people closer.

Last revelation and demise

On May 20, 1908, the Promised Messiah^{as} received his last revelation in Arabic:

“It is the time of departure; yes, it is the time of departure and death is near.”

Six days later, on May 26, 1908, the Promised Messiah^{as} passed away.

A dream come true

Syedah Nawāb Mubāraka Begum^{ra}, the daughter of the Promised Messiah^{as}, narrates that the evening before his death, her father was sitting in the courtyard of the house in Lahore and writing his last book (*Paighām-e Sulh*). His face reflected a very special zest and a certain reddish shade and his pen was running faster than usual. She says that at that moment she remembered a dream of hers that caused her much apprehension and she tried hard to remove it from her mind. In her dream, he had appeared just like this, sitting on the bed and writing like this. She says that just before coming to Lahore, she had seen in the dream that:

“I am in the lower level of our courtyard (in Qadian) and go towards the round room where a lot of people are present as if a special meeting is going on. Maulawi Abdul-Karim^{ra} comes to the door and says to me, ‘Bibi, go and tell your father that the Holy Prophet^{sa} and the Companions^{ra} have come and they are calling for him.’ I go upstairs and see that the Promised Messiah^{as} is sitting on the bed and is writing with great speed and there is a special aspect to his countenance which is bright and full of zest. I say to him, ‘Father, Maulawi Abdul-Karim says that the Holy Prophet^{sa} has come with his Companions and they are calling for you.’ He lifts up his gaze while still writing and says, ‘Go and tell them that I will be there as soon as this writing is finished.’”

She narrates that it was exactly the same scene that she saw in the courtyard of the house in Lahore the evening before he passed away.

Gratitude for Fasts of Ramaḍan in the winter

Attributing it as a blessing of God and mentioning it as a token of gratitude, the Promised Messiah^{as} used to say that God had appointed him at such a time when the fasts of Ramaḍan fell in the winter months and that he could work easily while fasting.

The Promised Messiah^{as} made his claim of Messiahship in 1891 and the Ramaḍan that year started on April 10. In subsequent years, it started 10-11 days earlier and moved towards the peak of winter in January and December. The last Ramaḍan seen by the Promised Messiah^{as} was in 1907 which started on October 9 of that year. Thus, during the entire period of his appointment, the month of Ramaḍan fell in relatively cool months of the year.

A peek at his private notebook

Once Haḍrat Khalifatul Masih the First^{ra} narrated that he became curious as to what was written in the private notebook of the Promised Messiah^{as}. Thus, despite his great respect for his spiritual master, he made the request to see the notebook. Without delay, the Promised Messiah^{as} had the notebook sent to him. On the very first page of the notebook was written this Qur’anic prayer: “Guide us in the right path—the path of those on whom Thou hast bestowed blessings, those who have not incurred displeasure, and those who have not gone astray” (Surah *Al-Fatiha*,

1:6-7). Right below the prayer, the Promised Messiah^{as} had written this note: “O my God! Be pleased with me, and after being pleased, pray never be angry with me again.”³⁹

The poetry of the Promised Messiah^{as}

A good portion of the writings of the Promised Messiah^{as} is in the form of Urdu, Arabic and Persian poems dedicated to the praise of God and the Holy Prophet^{sa} and the beauties of Islam and the Holy Qur'an. Although his entire poetry is extremely moving and elegant, it reaches its greatest height when he begins to speak of his true love—his Lord and Master. His love of God comes out so intensely and forcefully in his writings that it amounts to a fiery passion. Without exaggeration, his love for God has no parallel in its depth and intensity in the poetry found in Islamic History. Much of his emotions in this respect are shown in the traditional symbolic language of mysticism where God is frequently addressed and spoken of as one's Dear and Beloved. Below is a poem taken from his Urdu book, *Surma Chashm Arya*, written in 1886. The poem, translated by the present writer, is in praise of the Lord of the worlds:

“How manifest is the light from that Spring-Head of Lights!
The entire universe has turned into a mirror for the eyes.
Beholding the moon yesterday, I became so restive
For I saw therein a glimpse of my Dear One's Splendour.
My heart is awash with the blooming of that Beauty
Pray mention not to me the Turk or the Tatar⁴⁰!
What show of Thy splendour is all around, My Dear,
Wherever we look, that way leads to Thy View!
Thy grandeur is witnessed in the light of the sun,
Thy dazzle is displayed in every star.

“With Thine own Hands, Thou sprinkled the salt on the souls
That caused this clamour of love among the disconsolate
lovers.
What wonderful traits hast Thou placed in every atom!
And who is there who can read such immensity of secrets?
No one can ascertain the limits of Thy might;
Who can find the solution to this perplexing enigma?
All beauties carry a charm of Thine own Splendour;
Each flower and orchard is tinged with Thine own Garden.
The drunken eye of every belle reveals Thee each instant;
To Thee points the hand of every curling lock.

“Many a veil obstruct the blind of eye—otherwise
The godly and the ungodly were all turned to Thee.
Thy charming looks, O Dear, are a sharpened sword
That cuts off the entire concern for the strangers.
To meet with Thee, we have mingled with the dust,
So that it may remedy this pain of separation.
I cannot rest a single moment without Thee;
It chokes my life—like gasping of an indisposed.
What's the clamour in Thy lane, pray find quickly,
Lest some lovelorn lover may lose his life!”

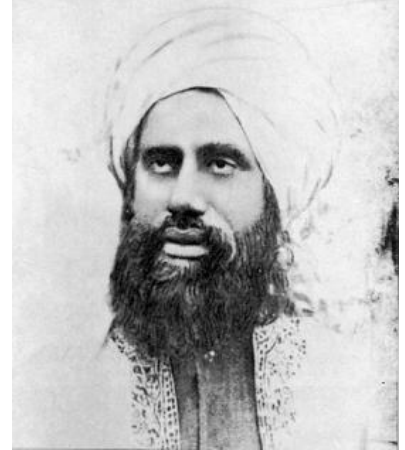
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Haḍrat Hakim Nuruddin^{ra} **(1841-1914)**

Introduction

Born at Bhera, near Sargodha in the Punjab province of modern-day Pakistan, Haḍrat Hakim Nuruddin^{ra} became a renowned scholar of Islamic studies and a great physician practising traditional medicine. He had mastery over Urdu, Persian and Arabic languages and considerable knowledge of the Hebrew language as well. He was noted for his discourses on Hadith and the commentary of the Holy Qur'an. He travelled widely in India and stayed for a period in Mecca and Medina to learn religious knowledge from the masters of the time.

In 1871, at the age of thirty, he settled down in Bhera and opened a religious school, teaching the Holy Qur'an and Hadith. At the same time he started his practice of traditional medicine.



Service without ulterior motives

As his reputation spread, he was appointed as the Royal Physician at the court of Maharaja Ranbir Singh⁴¹ (1830-1885) of Jammu and Kashmir in India. He carried out this undertaking for fourteen years. Once the Raja said to his courtiers with reference to Haḍrat Hakim Nuruddin^{ra}:

“Each one of you is here on some purpose, to seek some favour from me or to flatter me. But this person is the only one who has no axe to grind because he is needed by the state. This is the reason why whatever is said by him is listened to carefully as he has no ulterior motive.”

Simplicity in attire

Despite being a successful physician and a highly respected scholar, Haḍrat Hakim Nuruddin^{ra} always dressed very simply and led an extremely austere life. He abhorred all outward trappings of eminence and his appearance mirrored the great humility that he carried in his heart. When the Raja of Kashmir issued an order for his courtiers and high-ranking officials to wear valuable and impressive attire, Haḍrat Hakim Nuruddin^{ra} totally ignored the order and continued to attend the court dressed as usual.

Love of books

However, one area in which he never refrained from spending liberally was the purchase of books. He loved collecting rare manuscripts and never hesitated from ordering books from faraway places, or even having them copied by hand. It is reported that his personal library ran into nearly thirty thousand books worth hundreds of thousands of rupees. Some noted Indian scholars, such as Sir Syed Ahmad Khan (1817-1898), Maulana Shibli Nu'mani (1857-1914), and Maulana Abul-Kalām Azad (1888-1958), benefited from his extensive collection of books at one time or another.

Priority in treating patients

One night during his stay in Kashmir, a messenger came to fetch him as the Raja was feeling unwell. While Haḍrat Hakim Nuruddin^{ra} was getting ready to leave, a cleaning lady appeared, wailing that her husband was seriously ill. Haḍrat Hakim Nuruddin^{ra} immediately started walking towards her place despite the protests of the messenger. Haḍrat Hakim Nuruddin^{ra} told him that the lady was in greater need of the help and that he will attend to the Raja as soon he was finished.

Meeting the Promised Messiah^{as}

In 1885, while still working as a physician in Jammu, Haḍrat Hakim Nuruddin^{ra} came across a poster published by Haḍrat Mirza Ghulam Ahmad^{as} with respect to his claims. Immediately, he set foot for Qadian to meet him in person. On seeing him face to face, his heart immediately accepted the truthfulness of the claimant and he was ready to sacrifice his life for him. His present stay in Qadian was brief, but he soon returned to the little hamlet. This time, Haḍrat Mirza Ghulam Ahmad^{as} asked him not to leave the place. Haḍrat Hakim Nuruddin^{ra} narrates that after that day, even the thought of his hometown never crossed his mind. One time a rich person back at Bhera became seriously ill and he sent a messenger to Qadian to fetch Haḍrat Hakim Nuruddin^{ra}. He returned to Bhera and stayed at the home of the sick person but never visited his own home.⁴²

When the institution of *bai 'at* was established in 1889, Haḍrat Hakim Nuruddin^{ra} was the first person to give his allegiance at the hand of his spiritual master. After the demise of the Promised Messiah^{as} in 1908, Haḍrat Hakim Nuruddin^{ra} took on the mantle of Khilafat as his First Successor. His temperament, character, sincerity and faithfulness, parallel those of Haḍrat Abu Bakr^{ra} who also succeeded the Prophet Muhammad^{sa} as his first successor.

Savings for a rainy day?

When Haḍrat Hakim Nuruddin^{ra} left the employment of the Maharaja of Kashmir, he did not have any savings at all. All the remuneration that he used to receive as the Royal Physician would go towards supporting the orphans, the widows and other needy persons. There was a shopkeeper in Jammu who always used to urge Haḍrat Hakim Nuruddin^{ra} to save some money for the proverbial rainy day. On this particular day that Haḍrat Hakim Nuruddin^{ra} was getting ready to leave Kashmir, the shopkeeper reminded him of his advice that he used to tender. The latter responded, “I looked at your advice with contempt in the past and have the same contempt today.” While they were still conversing, an official of the treasury brought 480 rupees to him as balance of the unpaid salary. About the same time, the Rani (wife of the Raja) sent a messenger with considerable cash as gift. To overcome the embarrassment of this unusual development, the shopkeeper reminded Haḍrat Hakim Nuruddin^{ra} that he still owed some hundred and fifty thousand rupees to a Hindu lender who would never let him go. He had hardly finished saying this when a messenger came from the very lender and said, “I have been directed by my master to make arrangements for any further cash if required and to help you with your packing.”⁴³

Trust in God

Perhaps the most important trait of Haḍrat Hakim Nuruddin^{ra}, which was well apparent to everyone who knew him well, was his intense trust in God for all his needs. He often used to say that God would never keep him hungry. One day he was asked by the Promised Messiah^{as} to go some place urgently. He barely had time to ask his wife to wrap up his bedding and in no time he

was on his way accompanied by two companions. When they alighted at an inn late at night they learned that the kitchen had closed and no other eating place was open. The two companions thought that they would like to see how Haḍrat Hakim Nuruddin^{ra} takes care of his hunger this day. They all retired to their room and started unpacking their beddings. When Haḍrat Hakim Nuruddin^{ra} opened his bedding, he found a package inside in which his wife had wrapped some food for him. This he shared with his companions who were now quite embarrassed. When they apprised him of what they were thinking, he said, “You should never test God like this. Suppose there was no food in my bedding. My God would still have taken care of my hunger as he has promised, but your own faith would have been shaken.”

Gift of Indian sweets in Medina

Once when Haḍrat Hakim Nuruddin^{ra} was staying in Medina, he had no food to eat at night. While he was walking to the Masjid al-Nabwi for Prayers, a policeman hailed him and took him to his superior who wanted to meet him. The officer had a plateful of some Indian sweets with him that he offered to Haḍrat Hakim Nuruddin^{ra}, saying, “I thought I would share them with someone from India.”

Another case of trust in God

Quraishi Amir Muhammad Khan of Bhera narrates that once he was in the presence of Haḍrat Hakim Nuruddin^{ra} when the postman brought a parcel of books for the latter where sixteen rupees had to be paid in cash upon delivery. Haḍrat Hakim Nuruddin^{ra} had ordered the books some time ago but had no money to pay when they were delivered. At this situation, he remarked, “God has so much compassion for me that I am sure He will send down His beneficence any moment.”

Presently, a Hindu person brought his sick child for treatment. After receiving the prescription, the person placed before him in gratitude a gold sovereign (called a ‘guinea’ and worth 15 rupees at the time) plus one rupee in cash, and left.

Haḍrat Hakim Nuruddin^{ra} at once rendered prostration in gratitude, saying, “I was confident that my Lord and my Friend will never forsake me. It was possible that the man may not have given me any money at all—as I do not ask for anything in payment as a rule. Or he may have given me only one guinea. But Allah said to him that His humble servant’s needs are to be met in full.”

Unexpected help at a time of need

Another incident of the extreme trust that Haḍrat Hakim Nuruddin^{ra} placed in God took place in 1905. Once, the Promised Messiah^{as} had gone to Delhi to visit his father-in-law—Mir Nasir Nawab^{ra}—who had fallen ill. From Delhi, a telegram was sent to Haḍrat Hakim Nuruddin^{ra} in Qadian to arrive there immediately.

At that moment Haḍrat Hakim Nuruddin^{ra} was in his clinic. He immediately stood up and set foot on his journey, saying that Haḍrat sahib⁴⁴ had asked him to come immediately. He did not even visit his home. When his family found out, they sent someone with a blanket to give to him.

At the local depot, he took a horse-drawn buggy and went to the railway station at Batala. However, he did not have any money with him to purchase the train ticket to Delhi. Trusting God, he began strolling on the platform of the station, waiting for the train to arrive.

Meantime, a well-to-do person approached him and asked him to make a visit to his ailing wife. Haḍrat Hakim Nuruddin^{ra} told him that he could not go with him as he was on his way to

Delhi to attend to his master. At this the person suggested that he could bring his wife to the station if Haḍrat Hakim Nuruddin^{ra} would be kind enough to examine her. So he brought his wife to the station and Haḍrat Hakim Nuruddin^{ra} wrote a prescription for her after examining her. The person quietly went and purchased a ticket for Delhi and gave it to Haḍrat Hakim Nuruddin^{ra} along with some money.

Praise by the Promised Messiah^{as}

The Promised Messiah^{as} showed great respect for this devotee of his and eulogised him in a Persian couplet:

چہ خوش بودے اگر ہر یک ز امت نور دیں بودے
ہمیں بودے اگر ہر دل پر از نور یقین بودے

“How nice it would be if all the followers were like Nuruddin—
Thus it would be, when every heart is filled by the light of certitude.”

In his book, *Fatah-e Islam*, the Promised Messiah^{as} writes this about Haḍrat Hakim Nuruddin^{ra}:

“I must ardently make mention of a brother in faith whose name, so behaving owing to his superb qualities, is Nuruddin—‘the light of religion’. I envy his zeal and his sacrifices in the cause of Islam. Seeing this enthusiasm, I am overawed by the glory of the Lord how he exalts the humble being whom He chooses.”

One time the Promised Messiah^{as} mentioned to a non-Ahmadi visitor from Rawalpindi: “I am certain that if I asked Maulawi sahib (Haḍrat Hakim Nuruddin^{ra}) to enter the fire or jump in the water, he would have no objection.”⁴⁵

When Haḍrat Hakim Nuruddin^{ra} learned of the laudatory statement of the Promised Messiah^{as} in his favour, he was elated at the confidence that the Promised Messiah^{as} placed in him.

Epitome of selflessness

Given to the seeking of knowledge and very simple and austere living, Haḍrat Hakim Nuruddin^{ra} was an extremely selfless, humble and meek person. Immediately after his election as the Khalifa, a member of the community, who did not know him, asked of another member as to who was this person who had been elected as the Khalifa.

The other member replied: “Do you remember when we used to visit the Promised Messiah^{as} and everyone vied with one another to get as close to him as possible, there was this person who would always sit down at the back of the room where the people used to take off their shoes?”

The first person responded, “Yes, I remember.”

The second one continued, “He is the one who has been elected as the Khalifa!”

Great responsibility shouldered

At the demise of the Promised Messiah^{as}, a few of his devoted followers approached Haḍrat Hakim Nuruddin^{ra} and suggested that everyone who was present at the time should give him the oath of allegiance. At this, Haḍrat Hakim Nuruddin^{ra} made the following address:

“Have a look at my earlier life—I have never been desirous of being an *imam* (leader). When Maulawi Abdul-Karim became the *imam* for the Prayers, I considered myself freed of a heavy responsibility. I know well my own condition and my Lord knows even more. I do not wish for worldly ostentation. If I do have a desire, it is that my Master be pleased with me. I pray for this desire and it is for this reason that I live in Qadian. I have spent a number of days worrying what will be our condition after Huḍur. Therefore, I have been trying for Mian Mahmood’s education to reach such a stage. There are three persons among the relatives of Huḍur. First, Mian Mahmood, who is my brother and my son; I have very special relations with him. From the point of nearness, Mir Nasir Nawab holds a position of respect with regards to us and Huḍur. The third kin is Nawab Muhammad ‘Ali Khan^{ra}. Similarly, there are others who are servants of the faith.

“Thus, I swear by God that you may choose any one of the trustees that I have named and I am ready to give my allegiance. But if you do want to give your allegiance to me, then listen that it is an act of selling oneself. Once Huḍur gave me a hint not to even think of the homeland. Then my entire esteem and thought became devoted to him and I never thought of the homeland. Thus, giving of allegiance is a difficult task. Now, whichever way your desires may be, you have to obey my orders. If you accept this, then I shall—willy-nilly—take on this responsibility.”

An interesting definition of “Nuruddin”

Once, someone posed a question to Sir Syed Ahmad Khan (1817-1898), the well-known Muslim scholar and social activist of the nineteenth century: “If an illiterate acquires knowledge, he becomes educated; if an educated one acquires further knowledge, he becomes a scholar; if a scholar acquires further knowledge, he becomes a Sufi; but if a Sufi advances in his quest of knowledge, what does he become?”

Without hesitation, Sir Syed Ahmad replied, “He becomes Nuruddin!”⁴⁶

Praying for Chaudhry Zafrulla Khan^{ra}

After taking on the mantle of Khilafat, Haḍrat Hakim Nuruddin^{ra} continued to lead the same simple and austere life that he led before. He diligently prayed for the members of the Community and maintained high hopes and expectations in return. Chaudhry Zafrulla Khan^{ra} narrates an incident that took place around 1911, when he was only eighteen years old:

“I had come to Qadian during my holidays and one day I was pressing the body of Hakim Nuruddin when I thought that he had fallen asleep and that I should not disturb him. As I pulled my hand back, he extended his arm and pulled my face close to his own. As time passed, I gathered that he was praying. Then he removed his arm and said, ‘Son! We have prayed a lot for you.’

It is mentioned here for the benefit of the reader that Chaudhry Zafrulla Khan^{ra} went on to gain many honours in his life including: membership of the Punjab Legislative Council (1926), President of the Muslim League (1931-32), Minister of Railway (1935), leader of the delegation to the League of Nations (1939), judge of the Federal Court of India (1941-47), Foreign Minister of Pakistan (1947-53), member of the International Court of Justice at The Hague (1954-61), President of the UN General Assembly (1962-63), and President of the International Court of Justice (1970-73).

In the eyes of Maulana Shibli Nu‘mani

Maulana Shibli Nu‘mani (1857-1914), a noted scholar of India, once remarked to a delegation of Ahmadis visiting him, “Maulawi Hakim Nuruddin is a giant among scholars and I have a keen desire to meet him. As a matter of fact, I had decided to leave for Qadian but the visit was put off due to an accident.”⁴⁷

Obituary in the *Daily Zamindār*

Upon his death in 1914, a noted journalist of India and the editor of the *Daily Zamindār*—Maulana Zafar ‘Ali Khan (1873-1956)—wrote this obituary:

“Maulana Hakim Nuruddin sahib who was a great and erudite scholar, passed away on 13th March after a long illness. His demise is a great loss and has created a void in Muslim community. It is said that a genius is born after one hundred years. The departed soul undoubtedly belonged to this grand roll of honour.”



Haḍrat Munshi Muhammad Arora Khan^{ra} (1846-1919)

Introduction

Some nine years younger than the Promised Messiah^{as}, Haḍrat Munshi Arora Khan^{ra} was one of his few Companions who knew him well even prior to his claims. Born in Kapurthala⁴⁸ around 1846, he took to sewing tents at an early age. While at a young age, his father passed away leaving the burden of supporting the entire family on his young shoulders. He found a temporary job as process-server in the local courts. Working hard, he progressed through several ranks including an orderly, accountant, draftsman, superintendent, deputy Tahsildar⁴⁹ and retired eventually with the rank of Tahsildar. He also received the honorary title of *Khan Bahadur* from the Kapurthala State. After retirement in 1915, he moved permanently to Qadian where he lived in a single, dark room and wore very simple clothes. It is reported that he would purchase a new shirt only after the first one had been totally worn out. This was not out of any miserliness but extreme simplicity of needs. He spent most of his time there studying the Holy Qur'an and reading the prose and poetic writings of the Promised Messiah^{as}.



One of his devoted friends describes him as: fair in complexion, medium in height, and possessing a high forehead with large eyes and a straight nose. He took on a dervish-like lifestyle in Qadian with many never suspecting that he had retired from a decent post in the civil service.

Exposure to Ahmadiyyat and *bai'at*

After reading *Brahin-e Ahmadiyya*, the first book of the Promised Messiah^{as}, Haḍrat Munshi Arora Khan^{ra} developed a genuine and sincere love and devotion for the author. With four other friends—Haḍrat Mian Muhammad Khan^{ra}, Haḍrat Munshi Zafar Ahmad^{ra}, Haḍrat Munshi Abdur Rahman^{ra} and Haḍrat Munshi Fayyaz 'Ali^{ra}—the group of five was known as the Companions from Kapurthala. After reading Promised Messiah's 1886 book, *Surma Chashm Arya*, three of these persons decided to go to Qadian and offer their hands in ritual allegiance. The Promised Messiah^{as} took them in as his guests but advised them that he was not yet permitted to accept the *bai'at*. When on March 23, 1889, the Promised Messiah^{as} finally started accepting the *bai'at*, Haḍrat Munshi Arora Khan^{ra} was one of the first from Kapurthala to offer his allegiance. In his book, *Anjaam-e Atham*, the Promised Messiah^{as} lists his 313 Companions with these five devotees occupying positions number seven to eleven.

Munshi sahib^{ra} was one of the few Companions of the Promised Messiah^{as} who excelled in spirituality and devotion while also holding a very decent civil service position in the State government.

A simple argument in defence of Ahmadiyyat

Other than what he had learned during his civil service job, Munshi sahib^{ra} was not a highly educated person in the worldly sense. In response to his constant preaching, some of his non-Ahmadi friends asked him to attend a certain gathering where Maulawi Sana'ullah of Amritsar

was speaking and to answer his questions. In the gathering, Maulawi Sana'ullah spoke against Ahmadiyyat and gave a number of arguments. When his friends asked Munshi sahib^{ra} to respond to them, he responded, "He is a Maulawi and I am a poorly educated person. Only another Maulawi can answer to his arguments. All I can say is that I have seen the face of Haḍrat Mirza sahib and he cannot be a liar."

An argument with a magistrate

Once, Munshi sahib^{ra} asked for leave from the court magistrate so that he could visit Qadian. The magistrate, however, refused. When Munshi sahib^{ra} insisted, the magistrate said that due to the heavy load of work, he could not be given the leave. To this, he responded, "Alright; I will commence my imprecation (curse) from this very day. If you do not let me go, then don't."

Eventually, the magistrate suffered some loss and became frightened. Consequently, every Saturday, he would tell his court to finish the work early, before Munshi Arora Khan's train departed.

Joy at meeting with the Promised Messiah^{as}

Haḍrat Munshi Arora Khan^{ra} narrates that some time he would become so anxious for meeting the Promised Messiah^{as} that after arriving from Kapurthala, he would proceed excitedly to the home of his master to see him. There were occasions when there was hardly enough time to visit the Promised Messiah^{as} and then return immediately to Kapurthala. Enjoying this meeting with his master, he would often recite this Persian couplet:

در حقیقت بس است یار یکے
دل یکے جاں یکے نگار یکے

In fact, it is sufficient for us to have one friend;
With one heart and one soul, the beloved should be one, too.⁵⁰

A beggar at the door of his master

After his retirement in 1915, Haḍrat Munshi sahib^{ra} left the service and came to Qadian to spend the rest of his life under the feet of his spiritual master. However, due to his hard work and honesty, his superiors were loath to let him go on his early pension. At the time of departure, he met the British premier of the State who remarked in Urdu:

تم فقیر ہو گیا

(you have become a beggar).

To this, Haḍrat Munshi sahib^{ra} responded,

صاحب، میں فقیر ہو گیا

(Sahib, I have become a beggar).

While reasonably fluent in Urdu, the British premier likely did not catch the full meaning of Haḍrat Munshi sahib's succinct response that he had in fact opted for being a beggar at the door of his spiritual master.

One last wish

Haḍrat Munshi Arora Khan^{ra} was totally captivated by the love of the Promised Messiah^{as}. During his civil service job, he waited eagerly for the opportunity to travel to Qadian and usually brought some gifts. He would always offer his Daily Prayers near the same spot in the first row where the Promised Messiah^{as} used to offer his own. Due to his immense love, it was hard for him to see someone else occupying that place.⁵¹

One day when he was proceeding to the *Bahishti Maqbarah* in the company of Shaikh Muhammad Ahmad Mazhar, Munshi sahib^{ra} remarked: "All my wishes have been fulfilled except for just one." Then, pointing towards the *Bahishti Maqbarah*, he continued, "This earthly body remains to be buried there."

The wish granted

During the life of the Promised Messiah^{as}, Munshi sahib^{ra} hated to be away from his spiritual master even for a moment. After the demise of the Promised Messiah^{as}, Munshi sahib^{ra} wished to be buried near his master. Prior to his own death, Munshi sahib^{ra} asked Haḍrat Khalifatul Masih the Second^{ra} to see the place where he would be buried saying that he did not trust other people. At this, Huḍur gave him sufficient comfort and consolation to soothe his anxiety.

After the death of Munshi sahib^{ra}, Haḍrat Khalifatul Masih the Second^{ra} had his grave prepared some twelve yards to the right of the Promised Messiah's own grave.

Obeying the spiritual master

One time the Promised Messiah^{as} was travelling by train to Ludhiana. Haḍrat Munshi Arora Khan^{ra} and Haḍrat Munshi Zafar Ahmad^{ra} joined him in the travel at Kartarpur railway station. The Promised Messiah^{as} was travelling in the Inter class while the two followers from Kapurthala held only Third class tickets⁵². However, they went and joined the Promised Messiah^{as} in the Inter class coach. After the Promised Messiah^{as} enquired as to what class tickets the two held, he asked them to go and pay the Inter class fare. When the two devotees tried to pay the difference in fares to the Station Master who happened to be their acquaintance, he refused to take the money saying that it was a minor thing. At this Haḍrat Munshi Arora Khan^{ra} countered, "This is the order of our spiritual master." The Station Master was greatly impressed.

Putting the Promised Messiah^{as} to trouble

One time during the case filed against the Promised Messiah^{as} by Dr. Henry Martyn Clark, he had to travel to Gurdaspur. Many of his Companions and friends came out to see him off and accompanied him until they reached the road to Batala where a horse buggy was waiting. At this point, the Promised Messiah^{as} advised his friends from Qadian to return to their homes and asked his friends who were to accompany him to Gurdaspur to proceed ahead of him. He only asked Haḍrat Munshi Arora Khan^{ra} to remain with him and to travel in the horse buggy.

Munshi sahib^{ra} expressed his wish to see his daughter in Batala prior to boarding the train for Gurdaspur. As the time for the train's departure was tight, the Promised Messiah^{as} asked Munshi

sahib^{ra} to take the horse buggy to Batala while he would walk and would wait to be picked up by Munshi Arora Khan^{ra} after his family visit. When Munshi sahib^{ra} repeatedly refused to take the horse buggy and thus leave the Promised Messiah^{as} alone to walk, the latter quoted the Hadith of the Holy Prophet^{sa}: “An order takes precedence over decorum.” Munshi sahib^{ra} narrates that after this he found no way to refuse and took the horse buggy to Batala. When he neared the town, he saw hundreds of persons waiting for the Promised Messiah^{as} by the side of the road. After his visit, he returned to the unpaved road and found that, with a walking stick in hand, the Promised Messiah^{as} was coming alone. He boarded the horse buggy and asked Munshi sahib^{ra} to sit next to him until they reached the Batala railway station.

Anytime Haḍrat Munshi Arora Khan^{ra} would reminisce about this incident, his eyes would fill up with tears and he would be overtaken with deep emotion. He often used to say that he trembled at the big mistake that he had made by expressing his need to see his daughter in the town and that if he had not expressed it, Huḍur would not have been put to such discomfort. At this, editor of *Al-Hakam*, Shaikh Yaqub ‘Ali ‘Irfani^{ra}, used to say, “Munshi sahib! If you had not expressed your wish, this unusual example of altruism would not have been witnessed.”

Mindful of the Promised Messiah’s precious time

The Promised Messiah^{as} liked to remain in touch with his followers. Although immensely busy with his usual writing tasks, he would always find time to write letters to those asking questions or requesting prayers. Once the Promised Messiah^{as} asked him as to why he did not write to him for prayers while so many other people did. He responded, “Huḍur, I know that your time is very valuable. The time that Huḍur would spend reading my letter, he could very well devote to some work for the sake of religion. As for the prayers, if we have found a place in Huḍur’s heart and if he loves us, then he shall not forget us in his prayers without our asking!”

Unexpected notice by his spiritual master

While Munshi sahib^{ra} literally worshipped the ground on which the Promised Messiah^{as} walked, the latter, too, carried extreme love and regard in his heart for his devoted follower. At the occasion of the *nikah* ceremony of Syedah Nawab Mubāraka begum, Munshi sahib^{ra} had come to Qadian but had not yet paid his respects to the Promised Messiah^{as}. When the Promised Messiah^{as} stood up and approached the pulpit to speak, he noticed Haḍrat Munshi Arora Khan^{ra} sitting on the floor nearby and addressed him, “Munshi sahib, you have come. Let us shake hands.” At that moment the Promised Messiah^{as} shook hands only with Munshi sahib^{ra} before continuing with the formalities of the ceremony.

Hospitality of the Promised Messiah^{as}

A very noticeable trait of the Promised Messiah’s personality was his extraordinary sense of hospitality towards his guests. One time Haḍrat Munshi Arora Khan^{ra} visited Qadian with two other companions. When it was time to return to Kapurthala, the three went to see the Promised Messiah^{as} to take leave. The latter told them that the food was being cooked and that they should partake of it before departing. He even took them inside the house and showed them where the food was under preparation. The three devotees returned to their guest accommodation and found that some food had already been sent from the Langar Khana⁵³. The three devotees ate the food and set foot on their return trip. On arrival at Batala, they purchased the train tickets and took their seats in the railway coach. At this point, they saw a man coming in a fast-driven horse buggy. He

handed them the food, saying: “The Promised Messiah^{as} had told you to eat the food before you left. He has now sent you this food.”⁵⁴

Kapurthala a precinct of Qadian

The Promised Messiah^{as} held the Companions from Kapurthala in very high regard. He had given them the glad tidings of being with him not only in this world but also in the next. Expressing his love for the Kapurthala *Jama‘at*, the Promised Messiah^{as} called Kapurthala a precinct of Qadian.

Desire to monopolise the Promised Messiah^{as}

Haḍrat Munshi Arora Khan^{ra} was so devoted to the Promised Messiah^{as} that he would like to spend all his time in his presence. One time there was a large gathering in the Aqsa Mosque in Qadian and the Promised Messiah^{as} was seated inside. Munshi sahib^{ra} finally made way to his master and found a place close to him. Sheikh Yaqub ‘Ali ‘Irfani^{ra} narrates that since a large number of people were waiting outside the Mosque, he suggested to the Promised Messiah^{as} to come out so that these persons could also meet him. At this, Munshi sahib^{ra} grabbed the cloak of the Promised Messiah^{as} with a look that meant that he was not going to let him go outside. The Promised Messiah^{as} understood the wish of his devotee and said with a loving smile, “No, Munshi Ji, I will not go.”

Whenever Haḍrat Munshi Arora Khan^{ra} would reminisce about this incident, his eyes would fill up with tears and he would say with pride, “Huḍur was so affectionate towards us that we often acted like stubborn and persistent children to have our way and he would never refuse us.

A prayer for rain come true

One time Haḍrat Munshi Arora Khan^{ra} and two other companions from Kapurthala—Munshi Zafar Ahmad^{ra} and Munshi Muhammad Khan^{ra}—were visiting Qadian during the summer when the weather turned unusually hot. After shaking hands with the Promised Messiah^{as} and about to take leave, Haḍrat Munshi Arora Khan^{ra} mentioned the severity of heat and asked the Promised Messiah^{as} to pray that water should be above them and underneath them. The Promised Messiah^{as} remarked, “God is Powerful.” At this, Munshi Zafar Ahmad^{ra} remarked, “Please make this prayer only for him, not for me.”

As the three left Qadian in a horse buggy, it started to rain and the deep ditches alongside the unpaved road filled up with water. A little later, the horse buggy flipped on its side and Haḍrat Munshi Arora Khan^{ra} fell into the ditch while the other two managed to jump out on higher ground. Finding himself in the water-filled ditch with rain coming from above and remembering his request to the Promised Messiah, Haḍrat Munshi Arora Khan^{ra} began to laugh uncontrollably.

Wish to please the Promised Messiah^{as}

Haḍrat Munshi Arora Khan^{ra} had a deep-seated love and reverence for the Promised Messiah^{as} and was always ready to sacrifice everything for the sake of his master. In this context, the following incident is narrated by Haḍrat Khalifatul Masih the Second^{ra}:

“I can never forget that scene when, just a few months after the demise of the Promised Messiah^{as}, I was called outside to see a person standing on the door. It was Munshi Arora Khan^{ra} who advanced

politely and after shaking hands with me, took out two or three pounds sterling from his pocket and asked me to give these to Amman Jan⁵⁵. With this, he was taken with strong emotion and began to weep bitterly as if a goat was being slaughtered.... After he had composed himself, I asked him the reason for his weeping. To this he said, 'I was a poor man but whenever I was on leave, I went to Qadian. I passed much of the journey on foot so that I could save something for the service of the Movement.... When I saw the rich persons donating a great deal of money for the Movement, I used to wish that instead of silver I could offer some gold as gift to the Promised Messiah^{as}. As my salary increased, I started saving some money each month with the intention that after a predetermined sum was reached, I would convert it to a gold sovereign and offer it to the Promised Messiah^{as}. When I had enough sum, I purchased one sovereign pound. After a while I had some more money and purchased another sovereign pound, and then a little later, some more. But when my wish was fulfilled and I had collected some pounds sterling...' and he began to weep and could not complete the sentence. Finally, he completed the sentence, 'When I collected the pounds, the Promised Messiah^{as} had passed away.'"

A proof for the Promised Messiah's truth

Some six years after the demise of the Promised Messiah^{as}, Mr. Howard Arnold Walter (1883-1918), who was the Secretary of all India Y.M.C.A., visited Qadian in 1914 to do some investigation with respect to the Ahmadiyya Movement. While there, he wished to speak to some Companion of the Founder. Haqdrat Munshi Arora Khan^{ra} being present at the time, he was shown to Mr. Walter. He asked Munshi sahib^{ra} as to what impressed him the most as to the truth of the Promised Messiah^{as}. Munshi sahib^{ra} replied, "I am not a highly educated person and do not know of highly effective arguments. What impressed me the most was the person of Mirza sahib. I have not seen a person more truthful, more honest and having a stronger belief in God. After seeing him, no one can say that he is a liar. I hungered for his visage; I do not know of many arguments."

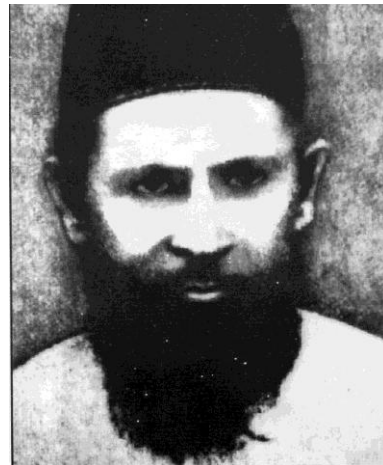
After saying this, Munshi sahib^{ra} became so restless in the remembrance of the Promised Messiah^{as} that he started to weep bitterly to the extent of giving in to convulsive sobbing. At this Mr. Walter was taken aback with surprise and went utterly pale. Later on he mentioned this incident in his book, *The Ahmadiyya Movement*⁵⁶, with the words: "The person who has created such people in his love cannot be called a fraudster."

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Haḍrat Mir Nasir Nawab^{ra} (1846-1924)

The ancestors

Haḍrat Mir Nasir Nawab^{ra} belonged to one of the most respected families of Delhi. He traced his ancestry to Khwaja Muhammad Tahir, a saintly person who came to India from Bukhara during the time of the Mughal Emperor Aurangzeb (1618-1707). The family of Khwaja Muhammad Tahir produced a number of great religious personages that graced the Indian landscape for a number of years. Some of the noted persons included: Khwaja Mir Nasir Andaleeb (1693-1758), Khwaja Mir Dard (1721-1785), Khwaja Mir Asr (d. 1794), Khwaja Mir Naseer Ranj (1784-1845), Khwaja Mir Nasir Amir (d. 1854) and Khwaja Nasir Wazeer (d. 1881).



Khwaja Mir Nasir Andaleeb was the founder of the religious order, *Muhammadi Tariqa*, and many of the ancestors of Haḍrat Mir Nasir Nawab^{ra} served as *Khalifas*. Khwaja Mir Nasir Andaleeb (1693-1758) was graced with revelations and visions. Once, he saw Haḍrat Imam Hasan—the grandson of the Prophet Muhammad^{sa}—in a vision. Haḍrat Imam Hasan said to him:

“I am Hasan the chosen, son of ‘Ali the agreeable. I have come to you with the wish of the Holy Prophet^{sa} so that I can bestow upon you the nearness and knowledge of God. There was a particular blessing that the lineage of the Prophet^{sa} had reserved for you. Its beginning started with you and its end will take place with the Promised Mahdi^{as}”

The ancestors of Haḍrat Mir Nasir Nawab^{ra} have been known for spirituality and literary talent. Khwaja Mir Dard (1721-1785) in the fifth generation was a very well known writer and poet of his time and his compositions are taught in the universities even today. With two other poets, Mir Taqi Mir and Mir Sauda, Khwaja Mir Dard made up the trio in the major poets of the Delhi School. These three poets are considered the pillars of the classical Urdu *ghazals*⁵⁷. Khwaja Mir Dard was not only a mystic himself, but was highly successful in bringing his mystical thinking and perspectives into his Urdu poetry. His poetry style has been described as “simple, natural and musical”. Khwaja Mir Dard has also written Persian poetry and many articles in Urdu and Persian languages. His “*Ilmul Kitāb*” is a 600+ page metaphysical work on the philosophy of the *Muhammadi Tariqa* and “*Chahar Risalat*” is a collection of more than a thousand mystical aphorisms and sayings.

Interpreting the above mentioned vision of Mir Nasir Andaleeb, Khwaja Mir Dard writes in his *Maikhāna Dard* (page 128):

“And this Muhammadiyya relationship will end specifically on the person of the Promised Imam^{as} and the entire world will be illumined with light and the light of all the stars of the various sects will be lost in the light of that great luminary.”

Displacement after the rebellion of 1857

Haḍrat Mir Nasir Nawab^{ra} was still very young when his father was fatally stricken with cholera during his travels and the responsibility for bringing him up was taken up by his maternal grandfather and uncle. When he was eleven years old, Delhi suffered one of its worst political upheavals in recent history. In May 1857, the *sepoys* (soldiers) of the East India Company mutinied and the rebellion soon spread to Delhi. It was a serious threat to the power of East India Company which retaliated with a strong show of force in which several hundred thousand people were killed, most of them quite innocent of any wrongful activity.

The family of Haḍrat Mir Nasir Nawab^{ra} also got caught up in the turmoil and had to flee the deteriorating law-and-order situation in Delhi. While many families were carrying their most valued possessions during the evacuation, the mother of Haḍrat Mir Nasir Nawab^{ra} only took the family Qur'an with her. After spending several days in hiding, the family finally took refuge in Panipat where an uncle of Haḍrat Mir Nasir Nawab^{ra} was posted as Deputy Collector in the Irrigation Department. The family stayed at Panipat until such time that it was safe to return to Delhi.

The family of Mir Nasir Nawab^{ra}

According to the prevailing custom of the time, Haḍrat Mir Nasir Nawab^{ra} was married at a relatively young age of sixteen to a lady named Syed Begum. After a period of three years, a daughter was born to Haḍrat Mir Nasir Nawab^{ra} in 1865 that was named Nusrat Jahan. Later on, this daughter had the good fortune to be wedded to Haḍrat Mirza Ghulam Ahmad^{as} and came to be regarded as *Ummul Mo'minin*⁵⁸ within the Ahmadiyya Community.

After the birth of Nusrat Jahan Begum^{ra}, five more children were born to Haḍrat Mir Nasir Nawab^{ra} but, unfortunately, all died in infancy. Then, in 1881, a son was born who was named Mir Muhammad Isma'il^{ra}. After his birth, another five children died in infancy until a son was born in 1890 that was named Mir Muhammad Ishaq^{ra}. Thus, there was a large gap of ages among the three children.

When Haḍrat Mir Nasir Nawab^{ra} was about twenty-one years old, he found a job as an Overseer and was stationed at a number of places in India including Qadian. He was still in Qadian when his transfer orders came requiring him to be relocated to Lahore. The Promised Messiah^{as} suggested to him to leave his family behind in Qadian until such time that he found a suitable accommodation in Lahore. The Promised Messiah^{as} offered his own house to the family. As long as Mir Nasir Nawab^{ra} and his family stayed in Qadian, the Promised Messiah^{as} found an alternate place to live for himself.

Search for a suitable son-in-law

Haḍrat Mir Nasir Nawab^{ra} and his wife had been looking for a suitable match for their only daughter but were not satisfied with the youth of Delhi. He had been praying for God to give him a pious son-in-law. During his stay in Qadian, Haḍrat Mir Nasir Nawab^{ra} had been favourably impressed by the piety and pleasant disposition of Haḍrat Mirza Ghulam Ahmad^{as} but saw too large a difference in ages to think more of such a match. When in a letter he asked Haḍrat Mirza Ghulam Ahmad^{as} to pray for a suitable match for his daughter, Huḍur replied that he, too, was looking for a suitable lady to marry and that God had promised him that He would make all necessary arrangements.

When Haḍrat Mir Nasir Nawab^{ra} and his wife failed to find any satisfactory match for their daughter, they decided to accept the proposal from the Promised Messiah^{as} and the two were married in 1884 in an extremely simple ceremony held in Delhi⁵⁹. Thus, Haḍrat Mir Nasir Nawab^{ra} became the father-in-law of the Promised Messiah^{as} and when the latter had children, he came to be known as *Nana Jan* (maternal grandfather) in the family and the community.

The *bai'at*

When the Promised Messiah^{as} published the first four volumes of *Brahin-e Ahmadiyya* in the early 1880s, Haḍrat Mir Nasir Nawab^{ra} bought them and studied them. In March 1889, the Promised Messiah^{as} took his first *bai'at* at Ludhiana. Haḍrat Mir Nasir Nawab^{ra} was also posted there at the time but did not participate in it. He still had some difficulty in accepting the fact that the promised return of Jesus^{as} could indeed take place in a metaphorical sense. Despite this reservation, he was quite devoted to the person of the Promised Messiah^{as} and respected him greatly.

Haḍrat Mir Nasir Nawab^{ra} had the opportunity to attend the very first Annual Gathering held in Qadian in 1891 where the truth of Haḍrat Mirza Ghulam Ahmad's status as the Promised Messiah^{as} finally became clear to him and he at once gave his allegiance to him through a formal *bai'at*. From that day on, he served the Promised Messiah^{as} and the Ahmadiyya Jama'at in an exemplary manner.

Case of unusual honesty

While he was still in the civil service, his superior officers demanded a surety of one hundred rupees. This apparently was standard practice for people working in the irrigation department. While all his colleagues deposited the surety, he refused on the grounds that he simply did not have that much money. Ordinarily, people in his position as Overseer of Canals made a lot of money through bribes and kickbacks. However, being honest and given to earning honest living, he never accumulated the kind of money that his superiors thought that he might have had. Eventually, he was given the final notice and was threatened with dismissal if he did not deposit the required surety. When he still failed to oblige, his case went to the Chief Engineer for final decision. When he made his own investigations, the Chief Engineer discovered that Haḍrat Mir Nasir Nawab^{ra} was an unusually honest person and truly did not have the sum being required for deposit. He finally decided to make a special exemption in his case.

Welfare work at Qadian

Haḍrat Mir Nasir Nawab^{ra} applied for an early pension prior to his normal retirement age and once approved, moved permanently to Qadian around 1894. While based in Qadian, he brought his special engineering knowledge to good use for the benefit of the Community.

There were many Ahmadiis who had left their home towns for various reasons and had decided to settle down in Qadian. While a few of them were financially well off, most of them could not even afford to pay rent, let alone build a house of their own. Appreciating the situation, Haḍrat Mir Nasir Nawab^{ra} brought it to the attention of a financially well-off member of the Community—Nawab Muhammad 'Ali Khan^{ra}. The latter donated a piece of land for this purpose and Haḍrat Mir Nasir Nawab^{ra} started a drive to obtain donations for the construction of affordable homes for the needy that eventually came to be known as *Mahalla Darul-Dhu'fa*⁶⁰. After this, he started the initiative to get a hospital constructed. In this Nūr Hospital, the Nasir Ward was named after

him⁶¹. He is also credited with the construction of the Nūr Mosque in the Ahmadiyya College in Qadian.

When Haḍrat Mir Nasir Nawab^{ra} arrived in Qadian, all its streets were unpaved and were prone to flooding and muddy conditions during the rains. He had the street in front of Mubarak Mosque paved with bricks which made it so much more comfortable for the people to come for the Prayers.

Much of Qadian was surrounded by a kind of moat on all sides. During the rainy season, this low ground used to get filled with water and would become a breeding place for mosquitoes. Haḍrat Mir Nasir Nawab^{ra} initiated its filling, starting from the eastern side. While many persons thought the action to be unnecessary, the reclaimed ground eventually became the site where Madrasah Ahmadiyya, Jami'a Ahmadiyya and Ta'limul-Islam School were finally built.⁶²

Extreme regard for the property of others

Chaudhry Sarbuland Khan narrates that while he was based in Dera Ghazi Khan, Haḍrat Mir Nasir Nawab^{ra} visited the place for the training and education of the local Jama'at members. It was his usual practice to go out for a stroll after the *Fajr* Prayer. One day, when the two were walking along a field of wheat, Haḍrat Mir Nasir Nawab^{ra} enquired: "Are the spikes of wheat now full of grain?" Chaudhry Sarbuland Khan replied: "Perhaps they are. But we can confirm it by breaking one." As he bent over to pluck a spike, Haḍrat Mir Nasir Nawab^{ra} exclaimed: "Please stop. It is not proper to pluck a spike from someone's field without the permission of its owner."

A dream of the Promised Messiah^{as}

In March 1906, the Promised Messiah^{as} saw a dream that he describes in his own words as follows:

"I saw in a dream that Mir Nasir Nawab had come carrying a fruit-laden tree upon the palm of his hand and when he gave it to me, it became a large tree resembling a mulberry tree. It was very green and heavily laden with fruit and flowers. Its fruit was very sweet and, strangely enough, even its flowers were sweet. It was not an ordinary tree; it was a tree the like of which has never been seen in this world. I was eating its fruit and flowers when I woke up."

Defending the institution of Khilafat

Coming from a family that had been noted for literary talent, Haḍrat Mir Nasir Nawab^{ra} also wrote Urdu poetry and was an excellent speaker and a formidable debater. He acted as the first Manager of Madrasah Ta'limul Islam; as Nazim Ta'mirat (construction) and as Officer *Bahishti Maqbarah*. When at the election of Haḍrat Khalifatul Masih the Second^{ra} certain influential members of the Jama'at began raising objections against the continuity of the office of Khilafat, Haḍrat Mir Nasir Nawab^{ra} played an important role in rallying the sincere members and safeguarding the institution.

He passed away in September 1924 while Haḍrat Khalifatul Masih the Second^{ra} was visiting England to attend the Wembley Conference on Living Religions of the Empire. He was seventy-eight years old at the time of his demise.

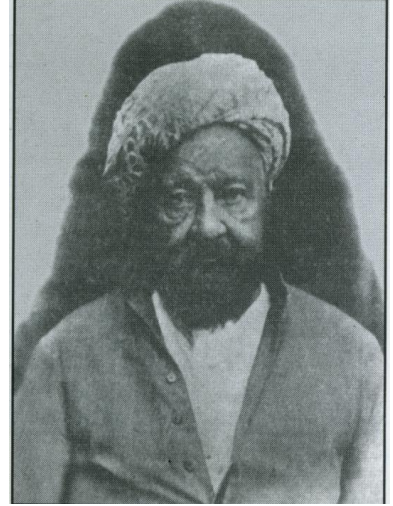


Haḍrat Seth Abdur Rahman Madrasī^{ra} (d. 1915)

Introduction

Born into a rich Memon⁶³ family of Bangalore⁶⁴, India, Haḍrat Seth Abdur Rahman^{ra} became active in trading and moved to Madras⁶⁵ after the death of his father. His business in Madras flourished and he came to be associated with that city.

Haḍrat Seth Abdur Rahman^{ra} was given to extreme generosity, hospitality and love of God. He was married at an early age of fourteen but did not have any children. He was about fifteen years old when his father left for the Pilgrimage to Mecca and Haḍrat Seth Abdur Rahman^{ra} was appointed to run the shop in Bangalore while his younger brother, Zakariya, was sent to manage the shop in Madras. With little prior experience, Seth sahib^{ra} picked up the elements of trading very quickly. His father was still away for Pilgrimage when he passed away, leaving the responsibility of providing for the entire family on Seth sahib^{ra} as the eldest son. Soon after the father's death, the younger brother, Zakariya, returned to Bangalore making Seth sahib^{ra} travel to Madras to take charge of the shop there.



Exposure to Ahmadiyyat

One day he was at his home in Bangalore when another younger brother, Muhammad Saleh, received a book of the Promised Messiah^{as} from someone in Sialkot. When the younger brother started reading passages from *Fatah Islam*, Haḍrat Seth Abdur Rahman's heart recognised the author as the very same *Imam* who was prophesied to come in the latter days. Soon after returning to his work in Madras, he ordered other books by the Promised Messiah^{as} and read them with great interest and enthusiasm.

At the same time, he announced the truthfulness of the Promised Messiah^{as} among his circle of friends and acquaintances and soon a small group of devotees was established in Madras.

Travel to Qadian

His acceptance of the truthfulness of Ahmadiyyat, however, led to immediate opposition by many persons, which only helped to strengthen his wish to visit the Promised Messiah^{as}. After persuading Maulawi Hasan Ali—who had not accepted Ahmadiyyat yet—to accompany him, the two set foot on their journey to the small hamlet. This took place around the middle or later half of 1894. When they arrived in Amritsar, a follower of Maulawi Muhammad Husain Batalawi (1840-1920)⁶⁶ tried his best to stop them from proceeding to Qadian. After spending a night in Amritsar the two arrived in Batala where another follower of Maulawi Muhammad Husain Batalawi tried hard to keep them away from their intended destination. Ignoring his efforts, the two took a horse buggy and left for Qadian. Seth sahib^{ra} describes his state of mind and emotions during this short journey in his own words: "As we neared Qadian, it started to have a strange effect on my heart and the Mosque appeared like a house of light. On reaching Qadian, I was filled with fervour and love and felt very strange and pleasant sensations within me."

First meeting with the Promised Messiah^{as}

On arrival at Qadian, the two were met first by Haḍrat Hakim Nuruddin^{ra}. While Seth sahib^{ra} was still talking with Haḍrat Hakim Nuruddin^{ra}, someone came and informed that the Promised Messiah^{as} had already gone to the house where the two guests were to be lodged. At once, Seth sahib^{ra} proceeded to the place. This was his first meeting with the Promised Messiah^{as} and he describes it in these words: “My eyes fell on the blessed visage. I state under oath that the entire person of Huḍur appeared as an embodiment of light to me. And, with eyes closed, I began to kiss his hands. Overtaken with the strong emotion of love, my tears began to flow from my eyes.”

After the Promised Messiah^{as} had left, Maulawi Hasan Ali, who had the opportunity to have met him previously, let out a shout of “God is Great” and exclaimed, “By God, this is not the same Mirza whom I met a few years ago. This is a completely different person now.”

Both visitors took the oath of allegiance at the hand of the Promised Messiah^{as} during this trip.

A sudden change after the *bai‘at*

As a result of performing the *bai‘at*, Haḍrat Seth Abdur Rahman^{ra} felt an immediate change in himself that he describes in his own words:

“During the past twenty or twenty-five years prior to doing the *bai‘at*, I had such unspeakable illnesses and habits within me that I often used to cry to my Lord as to how I could ever get rid of them. The task of riddance appeared impossible to me even if I tried a thousand times. However, I state under oath that after the *bai‘at*, all these things disappeared one after another.... and I felt no pain. As for the health, I felt that at the time of committing these acts I was ill and after their abandonment I became hale and hearty. And this took place only through the person of Haḍrat Imam^{as}. And now I see such things in my person that I spontaneously render gratitude to the Noble and Compassionate Lord.

High station in the eyes of the Promised Messiah^{as}

Haḍrat Seth Abdur Rahman^{ra} carried a deep seated love for the Promised Messiah^{as} and the feelings were quite mutual. Shaikh Yaqub ‘Ali ‘Irfani^{ra} has collected some 94 letters written by the Promised Messiah^{as} to Seth sahib^{ra} in *Maktoobat-e Ahmadiyya*, volume 5, part 1. In these letters, the Promised Messiah^{as} addresses Seth sahib^{ra} as: “my brother”, “our brave champion”, “sincere friend”, “my respected one”, “one who loves me for the sake of God” and “embodiment of love and sincerity”. These letters of the Promised Messiah^{as} are filled with great love and prayers.

Besides letters, the Promised Messiah^{as} has mentioned his name in several of his books including: *Haqiqatul Wahiy*, *Sirajul Munir*, *Albariyya*, *Zamima Anjaam Atham* and *Tohfa Golarhwia*. In a poster announcement, *Ishtihar al-Ansār*⁶⁷, published on October 14, 1899, the Promised Messiah^{as} adjudged him to be an example for other members of the Community. He writes about Haḍrat Seth Abdur Rahman^{ra} in the following words: “His truthfulness and his continuing service that is filled with love, faith and certitude, are an example for all capable members of the community.” There are also occasional revelations and revealed verses of the Promised Messiah^{as} pertaining to the person of Seth sahib^{ra}.

Financial difficulties

While his business flourished and he was very well off, there was a period in his life when he went through some serious financial difficulties. Nevertheless, throughout this period, he continued to make donations for religious campaigns. The records show that from the beginning of

August 1894 (when he performed the *bai'at*) to July 1905, he contributed a total of about 3,950 rupees which was a sizeable sum at the time.

The straitening of his means began when a ship loaded with his trading goods was lost at sea. Seth sahib^{ra} came to Qadian and informed the Promised Messiah^{as} of the situation and told him that the creditors were demanding their loan. He asked the Promised Messiah^{as} whether he should declare bankruptcy or undertake something else. The Promised Messiah^{as} advised him to offer to the lenders all his property as well as all other things of value that he may be keeping hidden from others' eyes. He also promised to pray for him. Seth sahib^{ra} called all his creditors and put in front of them not only his known property but also all other valuables that he kept in his home. When the lenders saw such things being offered that they did not even suspect that Seth sahib^{ra} possessed, they were greatly impressed by his honesty and refused to take anything, saying, "We are satisfied. You can use these—or ask us if you need more—for your trading and when you have enough money, you can return our loan."

It so happened that after a period of three years, the lost ship was finally located and all the lost goods worth nearly three lakh⁶⁸ rupees were restored to Seth sahib^{ra}. With this, he was able to return all the loans and also restore his own financial condition.



Haḍrat Sahibzada Abdul Latif^{ra} (1853-1903)

Introduction

Born at Syed Gah in the province of Khost⁶⁹ in Afghanistan around 1853⁷⁰, Haḍrat Sahibzada Abdul Latif^{ra} traced his ancestry to the Muslim saint Abul Hasan Ali-Hujwari^{ra} (990-1077), who is popularly known in the subcontinent as Data Ganj Bakhsh. The ancestors of Haḍrat Sahibzada sahib^{ra} migrated from India to Afghanistan and settled down in Khost where they were counted among the largest landlords, eventually gaining some thirty thousand acres. The family was regarded highly for its religious knowledge and hospitality and its members were addressed by the title of “Sahibzada”.

Although very well off, Haḍrat Sahibzada Abdul Latif^{ra} was always more involved in religious activities than worldly affairs. After completing his basic education at Khost, he moved to India for about three years to gain higher education and visited Peshawar, Amritsar, Deoband and Lucknow. He became well-versed in Persian, Pashto, Arabic and Urdu languages. He used to say that while located at Amritsar, he smelled the fragrance of the Holy Prophet’s tomb in Medina as if one smelled a fragrance in a fine handkerchief lying nearby.

After completing his religious education, he returned to his hometown and got married. At the same time, he started giving religious education in the Holy Qur’an and the Traditions of the Prophet Muhammad^{sa}. He made arrangements for the boarding and lodging of many students who used to come to him for the purpose of learning. It is reported that as many as thirty or forty students were studying under him at any given time. He became a noted scholar and his personal library contained well known and some very old books on Tafsīr, Hadith, Fiqh and history. Due to his scholarship, generosity and hospitality, he gathered a large following which was estimated at around fifty thousand.



Under the Iron Amir—Abdur Rahman Khan

At the time, the country was ruled by Abdur Rahman Khan (1830-1901) who acted as Amir of Afghanistan from 1880 to 1901. When Haḍrat Mirza Ghulam Ahmad^{as} published his claim to be the second manifestation of Jesus Christ^{as} in 1891, Amir Abdur Rahman Khan is reported to have remarked:

“We need Umar and not Jesus. What did Jesus achieve in his own time that his friend would achieve now?”

Amir Abdur Rahman Khan was a strong ruler and came to be known as the Iron Amir after defeating a number of rebellions against him. He was an oppressive ruler and a tyrant. He had confided to a British engineer that he had over one hundred thousand people executed during his reign⁷¹.

When the fame of Haḍrat Sahibzada Abdul Latif^{ra} spread in the country, Amir Abdur Rahman Khan summoned him to the capital city of Kabul. After meeting him, the Amir was much



Amir Abdur
Rahman Khan

impressed by the knowledge and saintliness of Sahibzada sahib^{ra} and appointed him as his personal counsellor and teacher of his son, Habibullah Khan. At one time the Amir remarked that he wished there were three or four more persons like Haqrat Sahibzada Abdul Latif^{ra}. At the suggestion of Amir Abdur Rahman Khan, Sahibzada sahib^{ra} sent for his family and had them living with him in Kabul.



Commander Ghulam Haider (centre) and his Afghan escort after meeting with the Durand Commission. Sahibzada Abdul Latif^{ra} is seated on the ground on the right side of Commander Ghulam Haider.

Participation in the Durand Line

In November 1893, the British Government negotiated with Amir Abdur Rahman Khan to establish the boundary between Afghanistan and the Indian Provinces of Baluchistan and North-West Frontier. The boundary is known historically as the Durand Line⁷². For the establishment of the agreed boundary line, the representation of Afghanistan was carried out by Sardār Shirindil Khan (Governor of Khost) and Haqrat Sahibzada Abdul Latif^{ra}.

Exposure to Ahmadiyyat

Having read the Traditions of the Prophet Muhammad^{sa} regarding the coming of the Mahdi and being intensely aware of the deteriorating conditions of the Muslims in the world, Haqrat Sahibzada Abdul Latif^{ra} believed that the time of his appearance was at hand. He also used to state this fact in many of his sermons and lectures. He was blessed with true dreams, revelations and visions and it was shown to him that Imam Mahdi had already come.

When negotiations were under way for the establishment of the Durand line in 1893, Sahibzada sahib^{ra} had the opportunity to meet an Ahmadi Muslim by the name of Syed Chan Badshah who was attached with the British delegation. The latter informed Sahibzada sahib^{ra} about the claims of the Promised Messiah^{as} and also gave him his book, *A'ina Kamalaat-e Islam*.

Sahibzada sahib^{ra} used to say that he did not sleep that night and read the book till day break. He was extremely elated and accepted the claim of the Promised Messiah^{as}.

Persuading pupils to travel to Qadian

Returning to Kabul, Haḍrat Sahibzada Abdul Latif^{ra} started to invite people openly to the truth of the Promised Messiah^{as} and the veracity of Ahmadiyyat. He also encouraged his pupils to travel to India and find out more information about the Promised Messiah^{as}.

The first pupil who travelled to Qadian was Maulawi Abdur Rahman Khan^{ra}. He made several visits beginning around 1895 or 1896. In 1897, Sahibzada sahib^{ra} again sent Maulawi Abdur Rahman to Qadian, this time carrying his letter of *bai'at*. Some other pupils of Sahibzada sahib^{ra} who also sent their own letters of *bai'at* included: Maulawi Abdul Sattar Khan⁷³, Syed Hakim Sahib, Syed Ahmad Nūr Kabli and Maulawi Syed Ghulam Ahmad.

A letter for Sahibzada Abdul Latif^{ra}

When Maulawi Abdur Rahman Khan^{ra} visited Qadian for the first time (in 1895 or 1896), he was so impressed by the Promised Messiah^{as} that he immediately took his oath of allegiance. When he was about to return to Afghanistan, the Promised Messiah^{as} asked him⁷⁴ to carry a letter of his addressed to Amir Abdur Rahman Khan. In this letter written by the Promised Messiah^{as} in the Persian language, he explained his claims and the reasons for his advent and also rendered some words of advice to the Amir.

On arrival at Khost, Maulawi Abdur Rahman Khan^{ra} handed over this letter to Haḍrat Sahibzada Abdul Latif^{ra}. The latter showed the letter to Sardār Shirindil Khan (Governor of Khost and uncle of the Amir) who decided not to show the letter to the Amir due to his known prejudice in the matter.

Arrest of Maulawi Abdur Rahman Khan

The third and last visit of Maulawi Abdur Rahman Khan^{ra} to Qadian took place in early 1901. On his return, he brought back several books of the Promised Messiah^{as} and several pamphlets in which the Promised Messiah^{as} had forbidden the use of *Jihad* with sword under the prevailing conditions in the subcontinent. As well, he started informing very high-ranking officials in the country about the advent of the Messiah^{as} and the Mahdi and started distributing leaflets about the Promised Messiah's concept of *Jihad*.

Someone reported it to Amir Abdur Rahman Khan that Maulawi Abdur Rahman Khan^{ra} had visited Qadian. Amir Abdur Rahman Khan had always been instigating the Afghan tribes to undertake *Jihad* against the British. He was thus strongly opposed to the Ahmadiyya viewpoint on *Jihad*. The Amir sent an order for the arrest of Maulawi Abdur Rahman Khan^{ra}. Learning of this order, the latter took flight. When the Amir ordered the arrest of the entire family of Maulawi Abdur Rahman Khan and to confiscate their property, Maulawi Abdur Rahman Khan^{ra} surrendered himself to the Amir at Kabul.

The Amir had Maulawi Abdur Rahman Khan^{ra} arrested and imprisoned and on June 20, 1901, he was killed in the prison through suffocation by placing a pillow over his face. Less than three months later, on September 10, 1901, Amir Abdur Rahman Khan suffered a stroke and was paralysed on his right side. On October 1, 1901, Amir Abdur Rahman Khan passed away.

Succession of Amir Habibullah Khan

Upon the death of Amir Abdur Rahman Khan on October 1, 1901, his eldest son, Habibullah Khan (1872-1919), succeeded him as the Amir of Afghanistan and acted in this capacity until his

own death in 1919. Haḍrat Sahibzada Abdul Latif^{ra} was chosen to tie the turban on his head in a grand crowning ceremony carried out on October 3, 1901. All the important persons in Afghanistan gave their allegiance to the new Amir. When the Amir asked Sahibzada sahib^{ra} to also perform *bai‘at* on his hand, the latter replied: “I shall do the *bai‘at* on one condition that you shall not act against the *Shari‘a* of Islam.”

Sahibzada Abdul Latif travels to Qadian

After the martyrdom of Maulawi Abdur Rahman Khan^{ra} and the appointment of the new ruler, Amir Habibullah Khan, Haḍrat Sahibzada Abdul Latif^{ra} decided to proceed on the Pilgrimage via India. After obtaining permission for the Hajj⁷⁵ from Amir Habibullah Khan, Sahibzada sahib^{ra} went to Bannu and then on to Lahore. On this journey he was accompanied by Maulawi Abdus Sattar Khan, Maulawi Syed Ghulam Muhammad, Maulawi Abdul Jalil and Waziri Mulla. On arriving at Lahore Sahibzada sahib^{ra} learned that due to the outbreak of cholera in the country and forced quarantine, there were severe difficulties in proceeding for the Pilgrimage. He then proceeded to Qadian, arriving there on November 18, 1902.



Amir Habibullah
Khan

The Promised Messiah^{as} describes his first meeting with Sahibzada sahib^{ra} in the following words:

“When I met him, by God in Whose hand is my life, I found him so captivated by my following and the veracity of my claims that it is not possible for another person to excel it. And just as a bottle is filled with fragrance, I found him filled with my love. And just as his visage was resplendent, so did his heart appear to me.”

Bai‘at at the hand of the Promised Messiah^{as}

On meeting with the Promised Messiah^{as}, Haḍrat Sahibzada Abdul Latif^{ra} performed his *bai‘at* again, this time directly at Huḍur’s hand. The Promised Messiah^{as} writes about him:

“Since he was enlightened and selfless and possessed wisdom, and was endowed with a natural strength through his knowledge of the Holy Qur’an and the Hadith, and he had frequently seen true dreams about me, he accepted me immediately after seeing my face. He believed in my claim to be the Promised Messiah^{as} with full understanding of the heart and performed his *bai‘at* on the condition of sacrificing his life. In a single sitting, he became as if he had been in my company for many years. And not only this, but he began to receive revelations and his heart was completely cleansed of everything except God. Then having been blessed with gnosis and love of God, he returned to his homeland.”

Some seven or ten days after the arrival of Sahibzada sahib^{ra} in Qadian, his pupil—Ahmad Nūr Kabli⁷⁶—also arrived there and was immediately taken by Sahibzada sahib to the presence of the Promised Messiah^{as} to carry out his *bai‘at*.

Stay at Qadian

Haḍrat Sahibzada Abdul Latif^{ra} stayed in Qadian for about three and a half months. During this period, he would say all his Prayers at Mubarak Mosque and would spend much of his time reciting the Holy Qur’an which he loved dearly. In the morning, it was the routine of the Promised Messiah^{as} to go for a stroll and Sahibzada sahib^{ra} would also join him. After returning from the

stroll, he would not shake the dust off his clothes until such time that, in his estimation, the Promised Messiah^{as} had dusted off his own clothes after going inside. This was out of respect and love for his spiritual master.⁷⁷

Travels with the Promised Messiah^{as}

One time while visiting Sialkot with the Promised Messiah^{as}, Sahibzada sahib^{ra} asked him: “Huḍur, I have always seen your truth bright as the sun. I have no doubt in it. Would I get its reward (in the Hereafter)?” To this, the Promised Messiah^{as} answered, “You saw it when no one could see it... And you exposed yourself to dangers and were ready to accept every calamity and pain on this way. God, therefore, shall not waste your reward.”

It was during this journey that Sahibzada sahib^{ra} confided to his companions that he was repeatedly receiving the revelation, “Sacrifice your head—sacrifice your head.”

During another journey to Jhelum in the company of the Promised Messiah^{as}, Sahibzada sahib^{ra} confided to him: “Huḍur, I desire to meet Maulawi Muhammad Husain Batalawi⁷⁸ and tell him that what I could see from Kabul, he has not been able to see although he lives very close (to Qadian).”⁷⁹

Outrage at a Maulawi’s disrespect

One time a Maulawi came to Qadian and told the Promised Messiah^{as} that he represented a group of people and wanted to investigate the truthfulness of his claims. During the ensuing discussion, the Maulawi used big words compared to the simple language used by the Promised Messiah^{as}. At one point, the Maulawi interrupted the Promised Messiah^{as} and said, “You claim to be the Promised Messiah^{as} but you do not even pronounce the words properly.” Haḍrat Sahibzada Abdul Latif^{ra} was present during this meeting and became extremely angry and spoke to the Maulawi in his native Persian language. The Promised Messiah^{as} tried his best to cool down Sahibzada sahib.

Much later, the Promised Messiah^{as} confided to some of his Companions: “Sahibzada sahib had become extremely angry and, concerned that he might even strike the Maulawi sahib, I held his hand firmly in mine!”

Studying under Haḍrat Hakim Nuruddin^{ra}

During his stay at Qadian, Haḍrat Sahibzada Abdul Latif^{ra} developed a very special affection and love for Haḍrat Hakim Nuruddin^{ra} and displayed great reverence and respect for him. When he was about to return to his homeland, he asked Haḍrat Hakim Nuruddin^{ra} to teach him a few Hadith from the compilation by Imam Bukhāri. Later on, Sahibzada sahib^{ra} confided to his own pupils that he did this to be counted among the pupils of Haḍrat Hakim Nuruddin^{ra} because after Huḍur, he would be the first Khalifa!

Sad departure from Qadian

When Sahibzada sahib^{ra} was leaving Qadian for his homeland, the Promised Messiah^{as} and many other Companions accompanied him on foot up to the Batala Canal which is located about two and a half kilometres from Qadian. Standing together, the Promised Messiah^{as} conversed with Sahibzada sahib^{ra} for some time. During this conversation, Sahibzada Abdul Latif^{ra} said, “I am not

afraid of dying. However, please pray for my perseverance and that God may make my feet firm.” Then, when it was time to leave, Sahibzada sahib^{ra} fell on to the feet of the Promised Messiah^{as} and held them firmly in his hands and asked him to pray for him. The Promised Messiah^{as} said, “Alright, I shall pray for you but let go of my feet.” However, due to love and grief, Sahibzada sahib^{ra} would not let go of his feet. Finally, Huḍūr said, “Order takes precedence over respect.” It was then that he let go of the feet of the Promised Messiah^{as}.

Sahibzada sahib’s disciple, Ahmad Nūr Kabuli, also returned with him to Afghanistan.

Displeasure of Amir Habibullah Khan

Before returning to Kabul, Haḍrat Sahibzada Abdul Latif^{ra} had written a letter to his ex-pupil, Muhammad Husain, who was now a high-ranking officer in the Afghan army. In the letter he explained the reason why he had not completed his Hajj and why he had taken the opportunity to visit the Promised Messiah^{as} in Qadian whose obedience had been enjoined by the Holy Qur’an and the Prophet Muhammad^{sa}. He also wrote in the letter that these things should be explained to Amir Habibullah Khan at a suitable time.

While Muhammad Husain was still waiting for a suitable opportunity to present itself, the Amir’s brother, Sardār Nasrullah Khan, got wind of the letter. He was the Amir’s deputy and a strong opponent of Sahibzada sahib^{ra}. He took the letter and reported it to the Amir.

Haḍrat Sahibzada Abdul Latif^{ra} was acquainted with many high ranking officials in the civil and military service and he wrote to all of them about the advent of the Promised Messiah^{as} and Mahdi whom he had personally met in Qadian and unto whom he now invited all of them. All these letters were also brought to the attention of Amir Habibullah Khan. When the Amir enquired from the religious clerics, they all said that Sahibzada sahib^{ra} was clearly a disbeliever and an apostate. After this, Amir Habibullah Khan sent an order to the Governor of Khost to arrest Sahibzada sahib^{ra} and have him sent over to Kabul under guard.

“Do you have the strength to wear handcuffs?”

One day, prior to being arrested, Haḍrat Sahibzada Abdul Latif^{ra} was enjoying a stroll with his pupils when he glanced at his hands and addressed them, saying, “Do you have the strength to wear handcuffs?” Then he turned towards his pupil, Ahmad Nūr Kabuli, and said, “I shall be killed; please convey the news of my death to the Promised Messiah^{as}.” This brought the tears to the pupil’s eyes and he responded that he, too, was with him. Upon this, Sahibzada sahib^{ra} remarked, “Remember, when we were departing from Qadian you were very reluctant to leave. Then the Promised Messiah^{as} had told you to go with me and that you shall return. Thus, as for you, the Promised Messiah^{as} had said that you shall come back to Qadian. He did not say such a thing about me.”



Maulawi Ahmad Nūr
Kabli

Perseverance in the face of imprisonment

The day his arrest was slated, he wrote a letter to the Promised Messiah^{as} in which he explained all the events up to that point. When the guards came to take him away, he quietly handed the letter to Maulawi Ahmad Nūr Kabli and asked him to return to his own village.

Initially, he was kept in house arrest at Khost for a few days and then sent over to Kabul in the company of several guards.

People close to Amir Habibullah Khan had incited the king and filled his ears against Haḍrat Sahibzada Abdul Latif^{ra}. On arrival in Kabul, Sahibzada sahib^{ra} was treated rudely and was ordered to be imprisoned in Fort Arg. He was constantly handcuffed and made to wear heavy chains around his body and feet. Guards were posted outside his cell and were amazed to hear the constant recitation of the Holy Qur'an coming from it.

During his imprisonment, the Amir asked him several times to give up his belief in the Promised Messiah^{as} and promised to let him go immediately. Every time Sahibzada sahib^{ra} replied that how could he deny the things that he had accepted on the basis of the Holy Qur'an and the Hadith? It was better to die, he said, than to deny.

Although the Amir used to have great respect for Sahibzada sahib^{ra}, he was now afraid of the religious clerics. Despite all pleas from the Amir, Sahibzada sahib^{ra} refused to give up his belief in the Promised Messiah^{as}. The people of Kabul were amazed at his courage in the face of the potential loss of his honour, wealth, pupils and most likely his life. They had never witnessed anyone adhering to his beliefs so strongly.

One last chance to repent

After four months of imprisonment, the Amir summoned him to his court on July 13, 1903 and gave him one last chance to repent and give up his belief in the Promised Messiah^{as}. On this occasion, Sahibzada sahib^{ra} suggested to the Amir that he should be given the opportunity to defend his belief in a discussion with the clerics. The Amir accepted his request and a discussion was held at the Jami'a Mosque in Kabul. Sahibzada sahib^{ra} was brought in handcuffs and chains to the site where eight noted clerics sat with scores of assistants to help them find any reference. The entire discussion was held in writing with the proviso that only the clerics could ask the questions and Sahibzada sahib's role was limited to simply providing the answers. During the eight hour period, several questions were asked about the truthfulness of the Promised Messiah^{as}, the issue of *Jihad* and the death of Jesus Christ^{as}.

The moderator for the interrogation was Doctor Abdul Ghani Gujrati, a man from Punjab, who was strongly opposed to Sahibzada sahib^{ra}. He and his brother, Maulawi Najat Ali—who was also on the panel of judges—were very influential at the Amir's court. After the questioning, the clerics and the moderator decided that the papers pertaining to it should not be shown to the Amir who was simply told that Sahibzada sahib^{ra} had been defeated and had been declared a disbeliever.

Choosing martyrdom over apostasy

The next morning, on July 14, 1903, Haḍrat Sahibzada Abdul Latif^{ra} was called to the Amir's court once again where a great number of people had gathered. The king again asked him to repent which he refused to do. Finally, the Amir wrote his decree and passed the sentence of death for such disbelief. At the Amir's order, the decree was hung from the neck of Sahibzada sahib^{ra}, a rope was put through a hole made in his nose, and he was dragged to the site where he was to be stoned, while still in handcuffs and chains. With people in the street laughing at him and calling him names, Sahibzada sahib^{ra} walked happily to his place of execution. When a cleric asked as to why he was happy, he replied, "These handcuffs that you see are in fact the ornaments of the faith of Muhammad Mustafa^{sa}. Though I see the place where I shall be buried and stoned, I am happy because I shall meet my Beloved Master."

With the Amir, his ministers and clerics present at the site of execution, thousands of residents of Kabul also turned out to see the spectacle.

At the site where the Hindus burnt their dead and that was located south of the Bala Hisar Fort, a shallow pit was dug and Sahibzada sahib^{ra} was buried into it up to his waist. While in this condition, the Amir approached him one last time and asked him to take pity on his own life and on his family and tried to persuade him to give up his belief. Sahibzada sahib^{ra} responded that how could he deny the truth; what was the value of life and family that he would give up his faith! He affirmed that he could never do such a thing and was ready to give up his life for the sake of truth.

The very first stone was thrown at him by Qadhi Abdur-Razzaq. Then the Amir threw the next stone. After this, stones started to rain down upon the half-buried Haḍrat Sahibzada Abdul Latif^{ra} from all sides until a heap was formed where he stood. During all this, not a single word of complaint or grief escaped his lips.

Exhumation of the body and reburial

For three days, the place where Sahibzada sahib was martyred was guarded by the police and no one was allowed to approach it. When his pupil, Maulawi Ahmad Nūr Kabli, learned of his death⁸⁰, he came over to Kabul and some forty days after the martyrdom, dug up his body from under the heap of stones and interred it in a nearby graveyard after performing the Funeral Prayer.

A year later, another pupil of his, Mulla Mir, managed to bring the coffin of Sahibzada sahib^{ra} on a pony to his native village, Syed Gah, and buried him there in an ordinary grave.

When a Companion of the Promised Messiah^{as}, Khan Ajab Khan Miram Shah who was then based in Waziristan, learned of this incident, he had a beautiful tomb erected over the grave of Sahibzada sahib^{ra} out of affection. In time, the reputation of this tomb spread across the Province of Khost and people began to visit it in large numbers. When the brother of the Amir, Sardār Nasrullah Khan, learned of this development, he had the coffin of Sahibzada sahib^{ra} exhumed and interred in some unknown place.

“Two goats shall be slaughtered”

In 1883, some twenty years prior to the martyrdom of Sahibzada sahib, the Promised Messiah^{as} had received a revelation stating: “Two goats shall be slaughtered...” This revelation was fulfilled with the martyrdoms of Haḍrat Maulawi Abdur Rahman^{ra} in 1901 and Haḍrat Sahibzada Abdul Latif^{ra} in 1903.

The Promised Messiah^{as} pays accolade

After the death of Haḍrat Sahibzada Abdul Latif^{ra}, the Promised Messiah^{as} wrote his book: *Tadhkiratul Shahadatain* (the remembrance of two martyrdoms) in which he pays great accolade to these two martyrs. He writes:

“Tomorrow the land of Kabul will see the fruits this blood shall bear. This blood shall never be wasted. Previously, poor Abdur Rahman from my Jama‘at was killed and God remained silent. But on this murder, He shall not remain silent and serious consequences will take place... This murder was done with great brutality and there is no likeness of such murder at the present time. Oh! What has this ignorant Amir done by slaying such an innocent person with such callousness? O land of Kabul, you be witness that a heinous crime has been perpetrated upon you. O unfortunate land, you have fallen from the grace of God that you are the site of this immense cruelty!”

When Mian Ahmad Nūr Kabli visited Qadian after the incident of martyrdom, he brought some hair of Sahibzada sahib^{ra} and gave them to the Promised Messiah^{as}. The latter had them placed in a small vial and hung it from a peg in the *Bait-ud Du'a*⁸¹. The Promised Messiah^{as} wrote that it still emitted fragrance.

The Promised Messiah^{as} states, “Some pupils of Sahibzada Abdul Latif^{ra} narrate that when they were travelling back to the homeland, he used to say time and again that the land of Kabul was dependent upon his blood for its reformation.” According to a narrative of Maulawi Abdus Sattar Khan⁸², Sahibzada sahib^{ra} stated to him with tears flowing from his eyes, “I see that angels have killed many people on my behalf. What should I do, I have not killed anyone.”⁸³

Some spiritual experiences of Sahibzada sahib

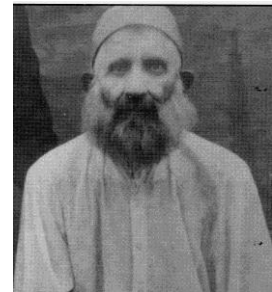
Haḍrat Sahibzada Abdul Latif^{ra} was given to extensive spiritual experiences in the form of true dreams, revelations and visions. A few selections are presented below for the reader's benefit:

He said, “I have entered the Paradise many a times and have partaken of its fruits. I wish that I bring some fruit for you, too, but I am not permitted.”⁸⁴

Sahibzada Abdul Latif^{ra} used to say: “We had previously recognised God and used to knock at His door. However, the Promised Messiah^{as} showed us the correct way to knock on it by which the door shall be opened.”⁸⁵

Once Sahibzada sahib^{ra} confided to Maulawi Abdus Sattar Khan: “The things that I tell the people, the people are killed for much less than these. Because of God's power, I say these things with wisdom and no one can raise an objection. However, when God shall want me to die, this way of wisdom shall be taken away from me.”⁸⁶

He used to say: “Previously, I used to see the manifestation of the Holy Prophet^{sa} only once in a while. However, it was destined that when I would meet the Promised Messiah^{as}, the Holy Prophet^{sa} shall never separate from me. So now it is exactly like that; Huḍur^{sa} does not separate from me.”⁸⁷



Maulawi Abdul Sattar Khan (Buzurg Sahib)

One day Sahibzada sahib^{ra} said to Maulawi Abdus Sattar Khan^{ra} to look at his face. When Maulawi Abdus Sattar^{ra} started to look, he could not continue it and dropped his gaze. The countenance of Sahibzada sahib^{ra} was shining like the sun. Seeing it caused the eyes to be dazzled with its brightness.⁸⁸

One time Sahibzada sahib^{ra} went for a stroll with the Promised Messiah^{as}. After returning, he narrated his vision to the companions in the guest house. He said, “A *hūr* (maiden) from Paradise, who was wearing a magnificent dress, came in front of me and asked me to look at her. I told her that as long as I was with the Promised Messiah^{as}, I could not look at her. Then she went away, crying.”⁸⁹

According to a narrative of Maulawi Abdus Sattar^{ra}, he was once walking towards the orchard of the Promised Messiah^{as} accompanied by Maulawi Abdul Jalil^{ra} and Sahibzada sahib^{ra}. The latter asked the two of them to look at his forehead if they had the strength to do so. When they looked, it shone like the sun. Their eyes were dazzled and they lowered their sight. The same incident took place during another evening and this was the period of his love's zenith. This time, Mulla Waziri was also sitting

with them and said that he could not see anything. At this, Sahibzada sahib^{ra} remarked, “Your level of godliness is not high enough.”⁹⁰

The Freedom Monument in Kabul

The following incident was reported by Haḍrat Khalifatul Masih the Fourth^{ra} in his Friday Sermon of January 14, 1983:

A very sincere Ahmadi from the Frontier Province of Pakistan had the opportunity to meet an old architect from Afghanistan who had designed the Freedom Monument in Kabul. It was the task of this architect to design and select an appropriate place for the construction of a monument that would represent the spirit of freedom of the Afghan people. When the Ahmadi Muslim visited the minaret erected for this purpose, he noticed that it was not located at a place that could be considered appropriate from the point of view of architecture. It was not located at an open and high place that could be seen from far away but was surrounded by homes and a road intersection. Being surprised by the location, the Ahmadi Muslim asked the old architect as to why he had selected such a place. At this, the old architect explained: “I was told that we had to pay tribute to the spirit of freedom of Afghanistan... When I was a child, I witnessed an incident at this very intersection that left a permanent mark on my heart. I saw a venerable person who was tied in chains and was being taken to a place for stoning. I, too, went along with other children to see this sight. I saw such greatness, fearlessness, independence and tranquillity on his face that has never left my mind. Thus, when my people said that we had to pay tribute to the Afghan spirit of independence and construct a minaret for this purpose, I thought that there could not be a better place where I had witnessed such spirit of freedom.”⁹¹

In the aftermath of the martyrdom

The day after the martyrdom of Haḍrat Sahibzada Abdul Latif^{ra}, Kabul was taken by a wave of cholera epidemic that materialised some four years prior to expectations. The wife of Sardār Nasrullah Khan fell victim to this disease and passed away, leaving her husband extremely grieved and heartbroken.

In February 1919, Amir Habibullah Khan went on a hunting expedition. While sleeping in his tent, some unknown assailant entered in the darkness of the night and assassinated him.

During the reign of Amir Habibullah Khan, his brother, Sardār Nasrullah Khan, was given important positions to placate him and keep him away from contesting the throne of Afghanistan. Amir Habibullah Khan even declared that after his death his brother would succeed him. When Amir Habibullah Khan was assassinated on February 20, 1919, his brother, Sardār Nasrullah Khan, was left as heir apparent to the Afghan throne. His reign, however, lasted only one week. On February 28, 1919, Amanullah Khan, the third son of Habibullah Khan from his first wife, seized control of Kabul and declared himself the new Amir of Afghanistan. A few days later, on March 3, 1919, Sardār Nasrullah Khan was arrested and put in the same prison where Sahibzada Abdul Latif^{ra} had spent his last days in Kabul. In an investigation led by the new Amir in the assassination of Amir Habibullah Khan, Sardār Nasrullah Khan was declared as an accomplice and sentenced to life imprisonment. This harsh treatment caused him to lose his mental balance. About a year later, while Sardār Nasrullah Khan was still serving his life sentence, he was killed through suffocation by a pillow held to his face. He was survived by a son and a daughter. The boy was murdered at the order of Amir Amanullah Khan and the daughter was taken by him as a mistress.

Doctor Abdul Ghani, who had taken a leading role in declaring Sahibzada Abdul Latif^{ra} a disbeliever, was later charged with conspiracy against the Amir and sentenced to rigorous imprisonment for eleven years. While still in prison, his wife died in Landi Kotal and his son was

murdered in Kabul. After serving his sentence, Doctor Abdul Ghani was exiled. However, due to the torture that he suffered during his imprisonment he lost his mental balance.

Qadhi Abdur-Razzaq, who had condemned Sahibzada sahib^{ra} along with the rest of the judges, was later arrested and charged with some serious offence against the state. His property was seized and his limbs were cut off, bit by bit, in public.

The matter of God's retribution for the senseless murder of Sahibzada sahib^{ra} did not stop simply at the inglorious end of the immediate culprits. Referring to one of his revelations regarding the calamity visiting Afghanistan, the Promised Messiah^{as} remarked in a gathering on September 19, 1907: "... With respect to Kabul, it did not say that it will be the plague, but that some eighty-five thousand persons will be killed..."⁹²

The reign of Amir Amanullah Khan (1892-1960) lasted only until 1929 when he fled to India and his country fell into a civil war. A number of persons tried to rule Afghanistan for short periods but all met with bloody ends: Inayatullah Khan ruled from January 14, 1929 to January 17, 1929 and then abdicated his throne; Habibullah Kalkani ruled from January 1929 to October 1929 and was executed by firing squad; Muhammad Nadir Shah ruled from October 15, 1929 to November 1933 and was assassinated. The only relative stability that Afghanistan saw in the twentieth century came during the reign of Muhammad Zahir Shah (1914-2007) who ruled for four decades from 1933 until he was ousted by a coup in 1973. In 1973, Muhammad Da'ud Khan (1909-1978) took over as the first President of Afghanistan but was assassinated five years later on April 27, 1978 during the communist Saur Revolution. At this point the leadership of Afghanistan fell into the hands of Nūr Muhammad Taraki (1917-1979) who ruled briefly from May 1978 to March 1979 when he was assassinated. Hafizullah Amin (1929-1979) took over as President but was assassinated by the Russians within three months after the revolutionaries took over the country in December 1979. Babrak Karmal became the first leader of the Revolutionary Council and remained in office from December 1979 until May 1986. This was followed by Haji Muhammad Chamkani who was President of the Revolutionary Council from November 1986 until September 1987 and then by Muhammad Najibullah who was President from 1987 to 1992.

The Russians occupied Afghanistan for nine years until February 1989. It is estimated that during the Russian occupation alone, some 850,000 to nearly 1.5 million civilians lost their lives.

After the ousting of the Russians in 1992, the country was ruled by the Taliban *mujahidīn* until 2001 when the United States of America began bombing the country under the umbrella of its 'War on Terror'. It is estimated that more than 40,000 Afghans were killed during the Taliban rule and a similar number during the US retaliation.

The history of Afghanistan all during the twentieth century has been nothing but bloody—bloody for its rulers and bloody for its people.

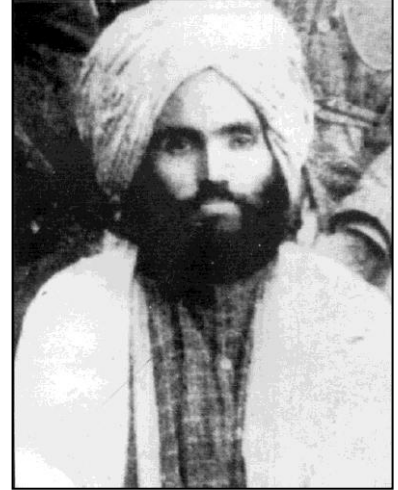


Haḍrat Pir Sirajul Haq Nu‘mani^{ra} (1855-1935)

Introduction

Haḍrat Pir Sirajul Haq Nu‘mani^{ra} traced his ancestry to Imam Abu Hanifa (699-767 C.E.) whose real name was Nu‘man. The family of Pir sahib was noted for producing a number of saints and men of God over the centuries. He was born at Sarsawa in the District of Saharanpur in Uttar Pradesh, India, and was unusually tall. It is reported that no other member of the Jama‘at was as tall as him. To add to his already tall stature, it was his usual practice to wear a similarly tall Turkish cap.

He was given to the study of the Holy Qur‘an and other religious literature from a young age. Much of his early education was carried out at home and he used the services of a teacher only to study Arabic.



In search of Imam Mahdi

He was a practising Pir⁹³ and had a number of followers. However, despite this position, he did not find peace of mind and was constantly searching for something much greater and spent a great deal of time in talking to other saintly persons and carrying out solitary retreats. Aware of the fact that Imam Mahdi was to appear in the latter days of Islam, he wished and prayed for having the opportunity to meet him or at least see him. One day a friend of his gave him a copy of the *Qaseeda*⁹⁴ written by the Persian poet and Sufi, Nai‘matullah Shah Wali (1330-1431 C.E.) that indicated that the time of the Mahdi’s appearance was at hand and that he was likely born already. Comparing his own lowly status with that of Imam Mahdi’s, he would often become utterly despondent of ever coming face to face with such a person and would weep bitterly. When he was young, he even practised climbing trees in the likely event that Imam Mahdi happened to pass by and the only way to see him may be from a tree top.

In the company of the Promised Messiah^{as}

Around this time he learned of a person in Qadian who claimed to be the *Mujaddid* of the fourteenth century of Islam. Immediately, he took off for the small hamlet and met Haḍrat Mirza Ghulam Ahmad^{as} and asked him about his claim and listened to his arguments.

When Haḍrat Pir Sirajul Haq^{ra} learned that the Promised Messiah^{as} was visiting Ludhiana, he went there several times to benefit from his company. When the first *bai‘at* was taken at Ludhiana in 1889, he did not participate in it, waiting to perform it in Qadian instead⁹⁵. This he did with the permission of the Promised Messiah^{as} and took his *bai‘at* on December 23, 1889—exactly nine months later.

Haḍrat Pir Sirajul Haq Nu‘mani^{ra} was one of the few Companions of the Promised Messiah^{as} who had the honour of serving him personally and of benefitting from his company over a long period of time. The Promised Messiah^{as} often addressed Pir sahib^{ra} as “Sahibzada sahib” and was unusually affectionate towards him and looked after his every need.

A dream of his wife and move to Qadian

After performing the *bai'at*, the life of Haḍrat Pir Sirajul Haq^{ra} took a different turn. His family members turned away from him and his own followers cursed him. Those who once called him their Pir and considered it their good fortune to partake of his food, now threw insults and invectives at him. Only his wife sided with him and accepted Ahmadiyyat. When everyone at Sarsawa (District Saharanpur) turned against him, he decided to leave his ancestral village and thought of settling down in Qadian. One day his wife told him of a dream she had which is narrated below in the words of Haḍrat Pir Sirajul Haq Nu'mani^{ra} himself:

“My wife saw a saintly person in her dream whose hair and beard were white and were died with henna⁹⁶. With shoulder-length hair, average height and brown colour, the man was standing in a home. All around him, fighting, massacres, fires and storms were raging and swords and spears were doing their work. There was no place of refuge to be seen on the face of the earth. People were screaming and shouting and she, too, was standing perplexed and found no refuge. Then her sight fell on the upper story of the house and saw the saint who asked her to come upstairs. She then went upstairs, considering it a place of refuge. The saint said, ‘It was good that you came over. There is no other refuge in the world now other than ours. You stay here.’ Hearing this, she thanked God and then woke up from her dream.”

After narrating the dream to her husband, the wife asked as to who that saintly person could be. At this, Pir sahib^{ra} told his wife that the description of the person that she had provided was exactly that of Haḍrat Mirza Ghulam Ahmad^{as} and the home that she had described was the same that he had actually seen in Qadian. Considering the possibility of disorder spreading on the face of the earth, she suggested that they should move to Qadian.

An unusual treatment for tooth ache

Haḍrat Pir Sirajul Haq^{ra} narrates that one time he developed a severe tooth ache. Some treatment was rendered by Haḍrat Hakim Nuruddin^{ra} and Doctor Abdullah but to no avail. One morning, when the pain became intolerable and his condition worsened, he went to see the Promised Messiah^{as}. Seeing his condition, the Promised Messiah^{as} became restless and, opening a box, took out some quinine tablets and placed it in his mouth himself and asked him to swallow it. Then he gave him a glass of water with his own hand and prayed that God may restore his health. A few minutes later the pain was gone.

At another time when Pir sahib^{ra} developed tooth ache and took quinine, it had no effect. Then he understood that at the previous occasion, it was the hand of the Promised Messiah^{as} and his prayer that were responsible for alleviating the pain and not the medicine.

Allergy to milk and its strange treatment

Haḍrat Pir Sirajul Haq^{ra} narrates that one time he developed a case of common cold that became chronic and lasted nearly four years. Smelling any fragrance or drinking milk would immediately exacerbate the condition. One night, after the ‘*Isha*’ Prayer, the Promised Messiah^{as} was sitting on the roof of the Masjid Mubarak with several of his companions. He asked for some milk and, after taking only one swallow, passed the glass to Pir sahib^{ra} and asked him to partake of it. He responded that he could not drink it as he had a severe case of common cold and if he ever drank it, it would give him an allergic reaction and would worsen his condition. The Promised Messiah^{as} responded, “Alright, drink it. It is just common cold!”

Out of respect, Pir sahib^{ra} drank the glass of milk. He narrates that after that day, he never developed the symptoms even if he drank a lot of milk any time. Prior to that, if he ever drank the milk, he would develop cold-like symptoms that would last two to three weeks and would stop him from doing any reading or writing.

Shoulder pain and miraculous recovery

When Haḍrat Pir Sirajul Haq^{ra} and his family moved from Sarsawa to Qadian, they were given accommodation in a portion of the ground level of Promised Messiah's own two-story home. The Promised Messiah^{as} and his family occupied the upper floor. As the first winter season approached, the Promised Messiah^{as} came to see Pir sahib^{ra} and, after the usual greetings, advised him that he and his family were going to be his neighbours. Moving downstairs, the Promised Messiah^{as} advised him, their cots will be even with each other with just a wall separating them.

One day, Pir sahib^{ra} developed some pain in his left shoulder and chest area. Initially he ignored it but by 10:00 pm in the night the condition worsened. He applied some heat treatment but to no avail and the pain kept on getting worse. Around midnight, he became extremely distressed with the pain and tears started running from his eyes. He sat up in the bed with his back resting against the wall but the pain kept on increasing. Pir sahib^{ra} narrates that during this condition he had a vivid spiritual experience and saw five angels in a vision who were sitting on his cot. After talking among themselves the angels said that his cure was that they also share in his pain. Saying this, the angels raised their arms and, stretching them outwards, asked him to do the same. Pir sahib^{ra} says that he did as he was told and soon the vision was gone, the angels disappeared and the pain stopped. Pir sahib^{ra} then returned to a peaceful sleep.

After the *Fajr* Prayer, the Promised Messiah^{as} visited Pir sahib's quarter and asked about his health. The latter narrated the incident of the previous night. The Promised Messiah^{as} said that his vision was genuine as he himself was also sitting with his own back against the common wall and had also received some revelation.

Craving for betel quid

In November 1902, the Promised Messiah^{as} was writing the *Qaseeda I'jazia* that is included in his book titled *I'jaz Ahmadi* written over a period of only five days. For a prompt publication of the book, the Promised Messiah^{as} had asked a professional scribe to start preparing the printing version while the book was still being written. To speed up the work of the scribe, the Promised Messiah^{as} called Haḍrat Pir Sirajul Haq^{ra} to come and assist him in writing. Pir sahib^{ra} narrates that the Promised Messiah^{as} was writing the *Qaseedah* so fast that he had difficulty keeping pace with him. Around 11:00 pm in the evening, some food was brought over for the Promised Messiah^{as} which he shared with Pir sahib^{ra}, saying, "I am so engulfed with stating the excellences of faith and proofs of the Holy Qur'an that I like to partake of neither food, nor drink, nor sleep. When the hunger and sleep become overpowering, I eat or sleep."

Around midnight, Pir sahib^{ra} suffered a fit of coughing. On asking by the Promised Messiah^{as}, he confessed that he had not eaten a *paan* (betel quid⁹⁷) since early evening. He asked for permission from the Promised Messiah^{as} to go to his home and bring some *paan* for himself. Stating that work on the scribing should continue, the Promised Messiah^{as} went downstairs and asked his wife, Haḍrat Amman Jan^{ra}, to prepare about ten betel quids which he brought upstairs, set in a tray. Then he asked Pir sahib^{ra} if he needed anything else. At this, Pir sahib^{ra} complained about the lack of proper lighting. Again, the Promised Messiah^{as} went downstairs and brought

back a dozen candles and lit some of them with his own hands, placing the rest by the side of Pir sahib^{ra}.

Frequent loss of the cot

Haḍrat Pir Sirajul Haq^{ra} narrates that the Promised Messiah^{as} had given him a cot for his own personal use. However, whenever some guests would come, they would use his cot and Pir sahib^{ra} would then sleep on the prayer mat laid on the floor. One day, a maid informed the Promised Messiah^{as} that Pir sahib^{ra} was sleeping on the floor. When the Promised Messiah^{as} asked him as to why he was sleeping on the floor, he explained the situation stating that it was his duty to serve the guests. The Promised Messiah^{as} went inside and had another cot sent over for him. After a few days, another guest came and took away his cot. When someone informed the Promised Messiah^{as}, he had another cot sent over. This, too, was taken away by another guest in a few days. Finally, the Promised Messiah^{as} suggested that perhaps the cot should be tied down with a chain. Hearing this, Maulawi Abdul Karim^{ra} remarked, “Some of the people who come are such *ustaad*⁹⁸ that they would still take it away.” Hearing this remark, the Promised Messiah^{as} laughed.

Unexpected embrace by the Promised Messiah^{as}

Haḍrat Pir Sirajul Haq^{ra} narrates that the Promised Messiah^{as} rarely gave anyone an embrace and usually left it at a handshake. One time the Promised Messiah^{as} had gone to Delhi for a debate. When boarding the train at the local railway station for home, the Promised Messiah^{as} embraced Pir sahib^{ra} and said, “You go now but come back to Qadian soon. We do not like to depart leaving you behind. Be in God’s safety.”

Congregational Prayers in the early days

Haḍrat Pir Sirajul Haq^{ra} narrates that in the early days, there used to be very few people for the congregational Prayers in the Qadian mosque. In those days, usually the Promised Messiah^{as} would lead the Prayer but occasionally he would ask Pir sahib^{ra} to lead it and the Promised Messiah^{as} would stand behind him. He states that there were times when just the two of them would offer the congregational Prayer.

Usual duties of Pir Sirajul Haq^{ra}

Haḍrat Pir Sirajul Haq^{ra} spent much of his life in the service of the Promised Messiah^{as} and the Jama‘at. He was always ready for any kind of service, even up to his old age.

He was very good at performing the *mālīsh* (massage) and occasionally the Promised Messiah^{as} would ask him to massage his shins and press his upper body. There were times when the Promised Messiah^{as} would also ask him to recite some poem or *ghazal*.

He also acted as the Promised Messiah’s Private Secretary for a time, undertaking the writing and mailing of letters, preparing lists of Jama‘at members, and other work related to the Promised Messiah’s books.

Following the example of his master of striving with the pen, Pir sahib^{ra} wrote some nine books. One of his most well known works is *Tadhkiratul Mahdi* (Remembrance of the Mahdi) in which he brings to light some aspects of the Promised Messiah^{as} that he had observed from a very close range over a long period of time.

Haḍrat Pir Sirajul Haq^{ra} is mentioned by name in several books of the Promised Messiah^{as}. In his book *Azala Auhām*, the Promised Messiah^{as} writes about him in the following words:

“My friend for the sake of God, Sahibzada Sirajul Haq Nu‘mani, son of Shah Habibur Rahman, resident of Sarsawa, District Saharanpur, from the progeny of the saint-of-saints Shaikh Jamaluddin Ahmad Hanswi, is among the sincere elders. He is pure of heart, honest, possessing zeal in the way of God and is ever active and striving for the preaching of truth.”

Some facts associated with Pir Sirajul Haq^{ra}

There are several very interesting facts about the Ahmadiyya Jama‘at that are associated with the name of Haḍrat Pir Sirajul Haq Nu‘mani^{ra}:

- During the writing of his book, *Nūrul Haq*, the Promised Messiah^{as}, having written the first two pages, informed Haḍrat Pir Sirajul Haq^{ra}: “Sahibzada sahib, we have named this book *Nūrul Haq* after your name⁹⁹.”
- Haḍrat Pir Sirajul Haq^{ra} was the first person to suggest the name of Qadian as *Darul-Amān* (the place of refuge).
- For the Indian demographic census of 1901, members of the community were asking the Promised Messiah^{as} as to which group should they indicate their affiliation with. When the Promised Messiah^{as} consulted with his Companions, it was Haḍrat Pir Sirajul Haq^{ra} who suggested the name “Ahmadi”.

Promised Messiah’s advice to Pir Sirajul Haq^{ra}

The Promised Messiah^{as} had often advised Haḍrat Pir Sirajul Haq^{ra} that when his son Musleh Ma‘ud appears, he should follow him. In this context, Pir sahib^{ra} narrates the following incident:

“The Promised Messiah^{as} explained in detail to Maulawi Abdul Karim many incidents that were to take place after his own demise. He was explaining these things to him when I also arrived and the talk continued. The Promised Messiah^{as} said: ‘God has informed us that our movement will also face severe dissension and those given to mischief, greed and ambition will separate. Then God shall wipe out this dissension and those who are not given to truth and deserve severance will be severed. Then, turmoil will arise in the world—this would be the first turmoil¹⁰⁰. All kings will rise against each other and such bloodshed will take place that the entire earth will be soaked with blood. And every king’s public will also fight among itself. A world-wide calamity will take place and the centre of all this will be the country of Shām (Syria).’ Then, addressing me, the Promised Messiah^{as} continued, ‘Sahibzada sahib, at that time will be my promised son. God has decreed these affairs with him. Our movement will see progress after these incidents and kings will enter our movement. You should recognise this promised one. This is a great sign for the recognition of the promised son.’¹⁰¹

“After coming outside, Maulawi Abdul Karim said to me, ‘Pir sahib, congratulations.’ I asked as to why. He said, ‘Didn’t you hear the statement of the Promised Messiah^{as} that he specifically spoke to you to recognise the Promised one?—he did not say it to me¹⁰². It would be you who would see that turmoil and the promised one, too.’

“Praise be to God that I saw that turmoil and saw with my own eyes the Promised Son¹⁰³ and recognised the blessed born.”

A humorous incident

Haḍrat Pir Sirajul Haq^{ra} possessed a very pleasant personality which was much appreciated by the Promised Messiah^{as}. He was rarely given to anger and had a fine sense of humour. Occasionally, he would tell humorous incidents or stories to the Promised Messiah^{as} as well.

Once, a person came into the Mosque in Qadian who had not been seen there before. Haḍrat Maulawi Abdul Karim^{ra} asked him as to why he had come to the mosque while he did not say his Prayers anyway. Hearing this, Pir sahib^{ra} remarked that the case of this person is like the man whose horse wandered into a mosque. People became upset that the horse had broken the decorum of the mosque. The man replied, “The horse is an animal and entered the mosque. Have you ever seen *me* doing such a thing?”

The Promised Messiah^{as} laughed and said, “No doubt this example applies to this man. He has come to the Mosque unintentionally.”

The person felt ashamed and started saying his Prayers from that very day.

Gave up wearing shoes for a year

Haḍrat Pir Sirajul Haq^{ra} was always in search of God’s pleasure and acceptance. Several times he asked the Promised Messiah^{as} as to how he could achieve nearness to God. One time the Promised Messiah^{as} stated that it is in the Traditions of the Prophet Muhammad^{sa} that a shoeless person can see God. When he heard this statement from the Promised Messiah^{as}, he decided not to wear shoes. When one year passed by without him wearing any shoes, he experienced a spiritual phenomenon. One day, just prior to the *Fajr* Prayer, Pir Sirajul Haq^{ra} was reciting the *Darūd* (salutations and blessings sent upon the Prophet Muhammad^{saw}) when two tall and well built persons appeared wearing white clothes and took him to a beautiful place that was filled with light. Pir sahib^{ra} thought in his heart that it was God’s own light. He and the two angels stood there. From inside the light came a voice telling him to say: “I witness that there is no god but Allah.” This Pir sahib^{ra} repeated in his own words. Then the voice came and said: “Establish my Unity. Unity is dear to Me.”¹⁰⁴

In the company of the Promised Messiah^{as}

Promised Messiah^{as} routinely sat among his companions and visitors and listened patiently to what they said. Often, people would ask him to listen to some poem that they had composed in Urdu, Arabic, Persian or even Punjabi language. The Promised Messiah^{as} would patiently and with interest listen to it even if it was a poor composition. He would never hurt anyone’s feelings and would always say *jazakallah* (may God reward you) at the end. While listening, the Promised Messiah^{as} would sit without moving any limb or bringing any movement to his facial features. Even when he was delivering a speech or a sermon, his hands, eyes or cheeks would never move. Maulawi Abdullah Ludhianawi used to say to Haḍrat Pir Sirajul Haq^{ra}, “Sahibzada sahib, you think about it—and I have thought a great deal about it—that the Promised Messiah^{as} talks, listens and laughs while sitting among the people. However, it appears from his countenance that he is waiting for someone and that if he came, he would immediately stand up—as if a lover was waiting for his beloved.” Haḍrat Pir Sirajul Haq^{ra} narrates that this exactly was the case. The Promised Messiah^{as} used to be so attached, absorbed and engrossed with the thought of God that he was not concerned with anything else.¹⁰⁵

A word about Pir Sirajul Haq's traits

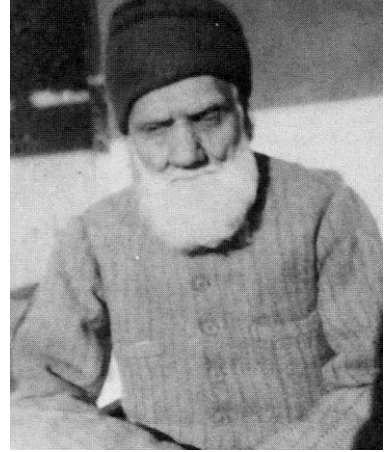
Haḍrat Pir Sirajul Haq Nu'mani^{ra} sacrificed the entire world for the sake of his faith and nearness to his spiritual master, the Promised Messiah^{as}. He gave up his respectable profession of being a Pir (religious guide) to his many followers, faced the affront of his family and friends, migrated from his home town, and gave up his entire inheritance¹⁰⁶ in favour of his brother. For more than nineteen years he obediently served the Promised Messiah^{as} and after his demise gave his allegiance and full support to Haḍrat Hakim Nuruddin^{ra} as the First Khalifa and then to Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} as the Second Khalifa. He passed away in January 1935.

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Haḍrat Hafiz Syed Mukhtar Ahmad¹⁰⁷ Shahjahanpuri^{ra} (1859-1969)

Introduction

One of the many blessings with which God had graced Haḍrat Hafiz sahib^{ra} was his long and extremely fruitful life. Although no one really knew his exact age, the common consensus was that he lived to be around one hundred and ten years, at the least. Furthermore, and to the wonder of his many friends and well wishers, his memory and his eyesight remained perfect until the end of his life. Not educated in any secular institution, Haḍrat Hafiz sahib^{ra} excelled in Urdu literature and poetry and was the envy of many of his noted contemporaries. Humble and soft spoken by disposition, Haḍrat Hafiz sahib^{ra} wrote thousand of verses, authored numerous articles, and critiqued many a publication prior to printing. He was truly a selfless individual who carried a burning zeal in his heart for preaching the truth of Ahmadiyyat—an activity in which he remained active right up to the very last day.



Ancestors

Haḍrat Hafiz sahib^{ra} traced his ancestry to a Sadāt¹⁰⁸ family that was invited by the Pathans to come and grace their town and was given considerable land and orchards. Haḍrat Hafiz Mukhtar Ahmad^{ra} was born in Shahjahanpur which is located between Delhi and Lucknow in the Indian State of Uttar Pradesh. Named after the Mughal King, Shah Jahan (1594-1666), the small town of Shahjahanpur was founded when the King bestowed some land to one of his generals. Initially populated by the Pathans from Afghanistan, the town attracted other residents over its long history. Haḍrat Hafiz sahib's grandfather, Syed Ziauddin Ahmad, was a noted scholar and his father, Hafiz Syed 'Ali Mian, came to be regarded by his contemporaries as the personification of knowledge and sagacity. His teacher was so impressed by the intelligence, good nature and retentive prowess of Syed 'Ali Mian that he recommended him without any hesitation when a noted nobleman, Deputy Amir Ali, was looking for an appropriate match for his daughter.

Age of Hafiz sahib

The birth year of Haḍrat Hafiz sahib^{ra} is not known with any degree of certainty. There are conflicting traditions that place his age anywhere from one hundred and one to one hundred and twelve years.

One day, Mirza Aziz Ahmad¹⁰⁹ asked Haḍrat Hafiz sahib^{ra} as to his age. Haḍrat Hafiz sahib^{ra} remained quiet for several moments. Then he remarked that he used to live in Hoshiarpur in a single room around the same time that the Promised Messiah^{as} was carrying out his solitary retreat in 1886. When Mirza Aziz Ahmad pressed him further as to his exact age, Haḍrat Hafiz sahib^{ra} smiled and said, "Mian! Be quiet. If the Angel of Death heard it, he would say that this old man was still here."

Early years

Haḍrat Hafiz Mukhtar Ahmad^{ra} did not attend any secular institution of learning. He obtained all his early education at home, learning from his mother and his father. His father was a noted scholar of religion and Haḍrat Hafiz sahib^{ra} accords him great credit for imparting him the correct direction and knowledge in his formative years. Hafiz sahib's father, Syed 'Ali Mian, was a *Hafiz*¹¹⁰ and following his father's tradition, Haḍrat Hafiz Mukhtar Ahmad^{ra} also memorised the Holy Qur'an.

The family of Haḍrat Hafiz sahib^{ra} was extremely well off and lived in a large mansion surrounded by fruit orchards and well-groomed gardens. Both Haḍrat Hafiz sahib^{ra} and his father took keen interest in gardening and their home was adorned with a variety of flowering and decorative plants.

In his youth, Haḍrat Hafiz sahib^{ra} did not carry out any regular work as employment. Having large land holdings, Haḍrat Hafiz sahib^{ra} spent much of his youth in the enjoyment of his hobbies that included gardening, flying kites and raising pigeons. However, right from childhood he was an ardent and enthusiastic reader and spent a great deal of time with his books. This hobby and activity was undertaken with such passion and fervour, that very soon he managed to amass a great number of books and housed them in a library that was spread all over his large mansion, occupying shelves and boxes in several rooms.

Interest in Urdu poetry

Being of average height, Haḍrat Hafiz sahib^{ra} in his youth supported a bushy beard, a Turkish cap and would dress himself in very fine and expensive Indian-style pyjama and *achkan*¹¹¹. One time someone mentioned this fact to a prominent member of a Pathan family in Shahjahanpur at which he remarked: "These children of Sadāt are like princes. In whatever form they live, they are a source of peace and pride for us."

Usually soft spoken, he was thunderous and forceful in his speeches. He possessed a very pleasant personality and painstakingly followed the politeness and decorum for which the people of Lucknow and Delhi were famous across India. Extremely fond of Urdu literature, particularly of poetry, Haḍrat Hafiz sahib^{ra} became a disciple of the well known Indian poet, Ameer Mina'i¹¹² (1828-1900). He always took the name of his teacher with great reverence and respect, referring to him as "*Janāb*¹¹³ Ameer".

Later in his life, Haḍrat Hafiz sahib^{ra} penned hundreds of poems, mostly given to religious topics. Some of his poems earned him lasting acclaim and commendations by his contemporary poets. His poetry as well as his prose was laced with mysticism, spirituality and literary elegance.

Later in his life, Haḍrat Hafiz sahib^{ra} composed his remarkable *Wasukht*¹¹⁴ poem. It is reported that when the well known Indian Urdu poet, Dāgh Dehlawi (1831-1905), read it, he remarked, "If Mukhtar would take my entire collection of poems and give me his *Wasukht*, I will be happy."

Exposure to Ahmadiyyat

Haḍrat Hafiz sahib^{ra} obtained his motivation for *bai'at* in a very unusual manner. During his study of the Holy Qur'an, he came across verse (93:8) in *Surah Al-Duha* in which God addresses the Prophet Muhammad^{sa} in the words:

وَجَدَكَ ضَالًّا فَهَدَىٰ

Most scholars at the time had translated the phrase as: “And he found thee astray and guided thee”.

Such implication that prior to being appointed Prophet of God, Huḍur was erring and on the wrong road, went against the high regard that Haḍrat Hafiz sahib^{ra} possessed for the Holy Prophet^{saw}. He read a number of commentaries of the Holy Qur’an and found that all of the commentators had derived more or less the same meaning. He used to narrate that this incident proved so traumatic for him that he fell seriously ill. His father tried all sorts of treatments and physiotherapy but to no avail. According to Haḍrat Hafiz sahib^{ra}, only God knew the real reason for his ailment.

Sometime in 1892, after being in this condition for a long time, Haḍrat Hafiz sahib^{ra} happened to receive a bundle of books that he had ordered by mail. In the bundle, the sender had included a newspaper published from Qadian on his own accord. This newspaper included the commentary of the Promised Messiah^{as} that he had done for the very same verse that was bothering Haḍrat Hafiz sahib^{ra}. The Promised Messiah^{as} had explained that one meaning of the Arabic word “*dhalan*” means lost and wandering and that the Prophet Muhammad^{sa} was in fact lost in the love of God even prior to his appointment as His Messenger.

Reading this, Haḍrat Hafiz sahib^{ra} sat up immediately and his weakening body suddenly found new strength. Haḍrat Hafiz sahib^{ra} was convinced that the commentator was appointed by God. Immediately, Haḍrat Hafiz sahib wrote the letter of *bai’at*. Narrating this incident to a friend, Haḍrat Hafiz sahib^{ra} once remarked, “After reading Huḍur’s explanation of the relevant verse, what hindrance was left that would have stopped me from accepting Ahmadiyyat?”¹¹⁵

Soon after, his father, Syed ‘Ali Mian, also performed the *bai’at* after reading several books of the Promised Messiah^{as}, borrowed from his son, Haḍrat Hafiz Mukhtar Ahmad^{ra}.

After entering into their covenant of *bai’at*, the father and son faced considerable opposition in their town. However, through discussions and debates, they convinced a number of local persons of the truth of Ahmadiyyat and very soon a sizeable local jama‘at was established at Shahjahanpur.

A spat with an enlisted officer

There was a neighbour of Haḍrat Hafiz sahib^{ra} named Risaldar Major Abdul Karim Khan. He was an officer among the bodyguards of the Viceroy. When he retired from his service and settled down in Shahjahanpur, local people incited him against Haḍrat Hafiz sahib^{ra}, telling him that his neighbour was turning people into Ahmadis.

Being an army man, his anger was quick to rise and he came over to the Mosque where the Ahmadis had come to say their evening Prayer and threatened them, saying, “I would like to see who stands on the Prayer mat.” He was accompanied by many supporters, some entering the Mosque with him while others stood outside.

After the Risaldar had given his ultimatum, Haḍrat Hafiz sahib^{ra} stood up and, placing his feet firmly on the Prayer mat, announced in an awe inspiring voice, “I would like to see who clips the lions’ claws.”

Not expecting such a reaction at all, the Risaldar was dumbfounded and, making an excuse to fetch his gun and pistol, left the place and never returned.

A debate with a Sunni Maulawi

When the news about Ahmadiyyat spread in Shahjahanpur, a wealthy and respected person by the name of Fida Husain Khan visited Haḍrat Hafiz sahib^{ra} to ask some questions. After this brief

visit, Fida Husain Khan asked Haḍrat Hafiz sahib^{ra} to participate in a debate with some other divines. This was accepted and a date was set. From the other side, a well known divine from Shahjahanpur, Maulana Badr 'Alam, had been invited who was considered a great Deobandi scholar.

The debate was held at the home of Haḍrat Hafiz sahib^{ra}. Prior to the debate, Fida Husain Khan had announced that he was seeking answers to some specific objections that he had against Ahmadiyyat. If the Ahmadis were unable to provide satisfactory answers, he would completely give up the thought of Ahmadiyyat from his mind. And if the non-Ahmadi scholars failed to prove them right, then he would immediately announce his acceptance of Ahmadiyyat and would donate his entire property to the Ahmadiyya Movement.¹¹⁶

After raising his first objection, Fida Husain Khan asked the non-Ahmadi scholars to find the appropriate reference in the Promised Messiah's books. They however, failed to find it after much effort.

Then Khan sahib read his second objection. Again, the divines failed to find the reference in the books.

Khan sahib then read his third objection in which it had been alleged that the Promised Messiah^{as} had used very foul language with respect to the person of Jesus Christ^{as}. However, the book that was referred to was not with the divines. Haḍrat Hafiz sahib^{ra} got up and fetched the book from his own library and handed it over to them. While no abusive language was found in the actual book, an Ahmadi scholar explained to Khan sahib that the Promised Messiah^{as} was not writing about Jesus Christ^{as} the Prophet but about that imaginary Jesus who had claimed to be God and who had said that after him no true prophet shall come.

The fourth objection concerned the prophecy regarding Muhammadi Begum. This, too, was explained to Khan sahib to his satisfaction by the Ahmadis. When the debate ended on time, Syed Altaf Husain Mian stood up and spoke thus:

“Although I am a non-religious person and I do not possess much knowledge, I listened to the entire debate and reached the conclusion that all the objections that were raised against Mirza sahib were proved wrong and our divines could not give any adequate answers. The Ahmadis have won and the others have lost.”

After this Fida Husain Khan stood up and spoke in the following words:

“The truth has manifested itself on me that the Ahle Sunnah¹¹⁷ group has nothing but lies and abuses. Therefore, I announce that I enter the Ahmadiyya Movement and donate my entire property in the name of the Movement.”

The influence of Haḍrat Hafiz sahib^{ra} among the poets

Throughout his life, Haḍrat Hafiz Mukhtar Ahmad^{ra} remained a living tribute to his master—Ameer Mina'i. The latter had other disciples as well that included Riaz Khairabadi, Dil Shahjahanpuri, and Jaleel Manikpuri. Haḍrat Hafiz sahib^{ra} used to say this with a smile and some pride that none of the disciples of Ameer Mina'i dirtied their pens or tongues with invectives against Ahmadiyyat. Some of the poems of Ameer Mina'i's disciples were even published in the Jama'at's newspaper, *Al-Fadl*.

Participation in the Conference on World Religions

In December 1896, a Conference was held on World Religions in Lahore in which various faiths were invited to present their viewpoints concerning five given points. For this occasion the Promised Messiah^{as} wrote his now famous book, *Islami Usool ki Philosophy (Philosophy of the Teachings of Islam)* that was read at the Conference by Haḍrat Maulawi Abdul Karim Sialkoti^{ra}. After writing the book, the Promised Messiah^{as} published a poster announcement stating that he had received a revelation from God that said that his paper at the Conference would remain supreme.

To participate in this Conference, Haḍrat Hafiz sahib^{ra} also travelled to Lahore in the company of several other Ahmadi friends. While seated in the train, Haḍrat Hafiz sahib^{ra} remarked several times that all the prophecies of the Promised Messiah^{as} had been fulfilled with great splendour. And how wonderfully had his latest prophecy been fulfilled that his paper would be supreme at the Conference. At this his friends remarked that how could Haḍrat Hafiz sahib^{ra} say this when they had not even reached the Conference yet and the paper had not even been presented. At this, Haḍrat Hafiz sahib^{ra} explained that until now, he had seen that all the prophecies of the Promised Messiah^{as} had been fulfilled and he was certain that the latest prophecy was just as good as already fulfilled and there was no reason to doubt it.

Later events proved that Haḍrat Hafiz sahib's certitude was well placed and that the paper did stand supreme in the Conference. Despite the general opposition and animosity against the Promised Messiah^{as}, several newspapers in the country applauded the paper. One newspaper reported:

“If the paper by Mirza sahib had not been presented, all Muslims would have been shamed and disgraced in front of other faiths. However, the mighty Hands of God saved Islam from falling. In fact it received such a victory due to this paper that not only the supporters but the opponents also exclaimed with the true natural zeal that this paper has stood supreme. [*General wa Gauhar Asfi*, Calcutta January 24, 1897]

How he became a Hafiz of the Holy Qur'an?

During the month of Ramaḍan, it was the usual practice of Haḍrat Hafiz Mukhtar Ahmad's father to arrange for a Hafiz to lead the *Trawih*¹¹⁸ Prayers. When, before the commencement of one Ramaḍan, someone asked his father as to whom he had arranged for the *Trawih* Prayers, he responded that he had not made any arrangements since he wished that his son, Syed Mukhtar Ahmad^{ra}, would lead the Prayers that year. This he said only a few days before the month of Ramaḍan was going to start.

Coming home, Haḍrat Hafiz sahib^{ra} advised his mother that for the coming month of Ramaḍan he was going to take up residence on the second story of the house and that no one should come and disturb him. He wanted his meals to be placed at a certain location and his empty dishes to be picked up when he had eaten.

Haḍrat Hafiz Mukhtar Ahmad^{ra} narrates that he had to memorise only 29 parts since he had already memorised the last part of the Holy Qur'an. Every day, Haḍrat Hafiz sahib^{ra} would memorise one part of the Holy Qur'an and then recite it in the *Trawih* Prayers that night.

Haḍrat Hafiz sahib^{ra} was already endowed with a very keen sense of recall and retention and memorisation of the Holy Qur'an made it so much sharper.

The Promised Messiah^{as} on Wahdat-al-Wujūd

Haḍrat Hafiz sahib^{ra} narrates that one time in a gathering with the Promised Messiah^{as}, someone by the name of Sufi ‘Ali Muhammad asked for permission to say something. When Huḍur gave his permission, Sufi ‘Ali Muhammad delivered a speech on the concept of *Wahdat-al-Wujūd*¹⁹ which appeared to be extempore and very effective. When the speech was finished, Huḍur remarked that God had already addressed this issue in the Opening Chapter of the Holy Qur’an. Saying this, Huḍur recited the second verse of the Surah, “*Alhamdu lillahi rabbil ‘Alameen*” (meaning: All praise belongs to Allah, Lord of the worlds).

As soon as Huḍur uttered those words, Sufi ‘Ali Muhammad uttered a scream and fell down upon the feet of Huḍur and started saying, “I am slain—I have perished.” Huḍur affectionately placed a hand on his head and comforted him with the words, “There is no chastisement for what is already passed.”

Haḍrat Hafiz sahib^{ra} says that when Huḍur recited the second verse, we did not understand anything. Sufi ‘Ali Muhammad, however, clearly understood that if God was the Lord of the worlds, then he must be separate from the universe and not part of it.

Haḍrat Hafiz sahib^{ra} also used to mention that they knew of only two occasions when Huḍur affectionately placed a hand over somebody’s head. One was Sufi ‘Ali Muhammad and the other was Khan Zulfiqar ‘Ali Khan (brother of Nawab Muhammad ‘Ali Khan^{ra} of Malerkotla).

Praying for the ailing First Khalifa^{ra}

In early 1914, Haḍrat Khalifatul Masih the First^{ra} fell seriously ill. By late February of that year, concern began to grow among the Ahmadis regarding the wellbeing and health of their Khalifa. Jama‘ats located outside of Qadian had to rely on the postal service to get any information about the health of Huḍur and, by the time the letters were received, the information was about two days old. Huḍur had informed the outside Jama‘ats not to come to Qadian. Thus, the only outlet for these people was to pray and wait for the mail to bring any news of improvement. On Friday March 13, 1914, Haḍrat Hafiz sahib^{ra} was given the duty to lead the Prayer and give the Sermon. During the Prayer, Haḍrat Hafiz sahib^{ra} felt something that he had never felt before. Usually, when he prayed for Huḍur, his heart would support what his tongue was beseeching. This day, however, his heart refused to support what he was praying for. During the Prayer, he felt that Huḍur had now passed away and was not in this world anymore.

After the congregational Prayer, Haḍrat Hafiz sahib^{ra} asked everyone to wait after performing their *Sunnah* Prayers. Meantime, he asked someone to fetch some paper and pens from his house. When everyone had finished, he started to address the gathering. As soon as he had said a few words, his father asked him to sit down as it was not correct to talk about the selection of the next Khalifa during the life of the previous one. After sitting down, Haḍrat Hafiz sahib^{ra} explained the strange feeling that he had during the Prayer and said that all he wanted to do was reaffirm the manner of selecting the Khalifa that should not be contrary to the directives of the Promised Messiah^{as} or Haḍrat Khalifatul Masih the First^{ra}. Hearing this explanation, his father allowed him to continue.

Haḍrat Hafiz sahib^{ra} asked everyone to look into their hearts and write down the name of the most deserving person as the possible Second Khalifa. One by one, everyone wrote down their suggestions and placed the slips of paper, face down, in front of Haḍrat Hafiz sahib^{ra}. After everyone had complied, Hafiz sahib^{ra} collected the slips and found that everyone had mentioned Haḍrat Mirza Bashiruddin Mahmood Ahmad’s name.

Then Haḍrat Hafiz sahib^{ra} told Babu Muhammad ‘Ali Khan to take all the slips to Qadian since he himself was not feeling well. He also told him that when he reached Saharanpur station, he would know the purpose of his mission. The messenger reached Qadian the following day. Haḍrat Hakim Nuruddin^{ra}, Khalifatul Masih the First, had expired on Friday just after the Friday Prayer had been offered in Qadian.

Reverence for Khalifatul Masih the Second^{ra}

Chaudhry Ziaul Haq of the United States narrates a very interesting incident of Haḍrat Hafiz sahib’s extreme reverence and respect for Haḍrat Khalifatul Masih the Second^{ra}. One time, Huḍur was attending a farewell party for a missionary proceeding to France at the roof of Darul Waqifeen. In that gathering, Huḍur stated that it was his principle regarding the Companions of the Promised Messiah^{as} that they could come and see him anytime without having to make an appointment. Chaudhry Ziaul Haq narrates that the next time he met Haḍrat Hafiz sahib^{ra}, he told him that he wanted to say something but was at a loss to find appropriate words in Urdu. Knowing that Chaudhry sahib’s mother tongue was Punjabi, Haḍrat Hafiz sahib^{ra} answered in the same language,

تسی گل کرو جی

(you go ahead and say it please)

At this encouragement, Chaudhry sahib exclaimed:

پہیر گل ایہ ہے جی کہ تھاتیاں تے موجان، موجاں

(the thing is this that there is great joy for you)”

Then he explained that Haḍrat Hafiz sahib^{ra} could go and see Huḍur anytime, referring to what Huḍur had said in the farewell party.

Hearing this, Haḍrat Hafiz sahib^{ra} went silent. He used to keep a handkerchief over his head to shade his eye. Using this handkerchief, he covered his face and his body began to tremble. Chaudhry sahib helped him stretch out on the bed and started rubbing his feet and pressing his body. Chaudhry sahib was quite worried that perhaps some illness had suddenly overtaken Haḍrat Hafiz sahib^{ra} and offered to fetch some help to which Haḍrat Hafiz sahib^{ra} declined with a shake of his head. After sometime, when his condition had improved, he sat up in bed and said, “Mian! If I swear an oath that I have never looked at the face of Huḍur, would you believe me? Where can I find the strength to look at such grandeur and beauty?” Saying this, he stretched out again and started to sob loudly.¹²⁰

On the subject of extravagance

One time Haḍrat Khalifatul Masih the Second^{ra} gave a speech on the subject of extravagance that he had witnessed at the time of feasts and banquets. Taking an example from one of his trips to Uttar Pradesh, Huḍur mentioned that at one feast that he attended even the seating for the guests on the floor was marked by strings of flowers.

After this speech, a friend asked Haḍrat Hafiz sahib^{ra} that since he, too, was from Uttar Pradesh and also knew all the well-off Ahmadis there, did he know as to who had arranged such an extravagant feast for Huḍur. At this, Haḍrat Hafiz sahib^{ra} lowered his head awkwardly and whispered, “That fortunate person was I.”

Haḍrat Hafiz sahib's love for books

With respect to his love of books and eagerness to acquire them, Shaikh Muhammad Ahmad Mazhar narrates the following incident:

“In 1946, I started research on the mother of all languages. In this respect, I needed a dictionary of Sanskrit that had Sanskrit words written in Roman characters. I tried hard to find such a book inside India or even outside, but I could not locate one. In March 1954, I went to see Hafiz sahib who was residing in Jodha Mal Building¹²¹ in Lahore. I had hardly taken a seat when Hafiz sahib extended a book towards me saying that a few minutes ago he had purchased it from a seller who had visited him. Looking at the book, I was surprised to see that it was the dictionary of Sanskrit¹²² with its words in Roman script. I immediately paid him the price of the book and took it.”

When Haḍrat Hafiz sahib^{ra} moved permanently to Qadian, most of his books were left behind in Shahjahanpur and were looked after by other family members. After the partition, however, the government of India took possession of his vast library in Shahjahanpur. The family and friends in India filed a claim against the government. Meantime, Haḍrat Hafiz sahib^{ra} had moved to Pakistan and had taken up temporary residence in Jodha Mal Building in Lahore.

While the case was under review in India, Haḍrat Hafiz sahib^{ra} used to be extremely anxious and troubled. This condition of extreme restlessness and worry continued for several days. One day, a friend visited him and found him lively and cheerful. He ventured that perhaps the decision about his library in India had turned out to be favourable. At this, Haḍrat Hafiz sahib^{ra} advised him that the case was still under review but the previous night he had prayed to God, “O God! The decision for the library would, no doubt, follow Thy decree. But pray give me some peace of mind at least.”

Haḍrat Hafiz sahib^{ra} said that while he was praying, the following well known Persian language couplet was vouchsafed to him:

کارساز ما بفکر کار ما
فکر ما درکار ما آزار ما

[Our Caretaker is looking after our affairs;
Our worries with respect to Our actions, are our problem!]

Remembering the bounties of God

Reminiscing about God's blessing on him, Haḍrat Hafiz sahib^{ra} once remarked: “God has bestowed three major bounties upon me: The first was my father who was a well known scholar of his time and a very pious and God-fearing person. When he performed the *bai'at* of the Promised Messiah^{as}, many newspapers of India wrote him: ‘Syed sahib, you performed *bai'at* at the hand of a man from Punjab and accepted him as the Mahdi of the time. If there was going to be a Mahdi at this time, it were you.’ When my father visited the Promised Messiah^{as} in the Aqsa Mosque in Qadian, he conveyed the Salaam of the Holy Prophet^{sa} exactly the same way as mentioned in the Hadith.

“With respect to poetry, I was blessed with a teacher¹²³ who was a great scholar of his time. The third bounty was the Promised Messiah^{as}.”

Summarising the above blessings, Haḍrat Hafiz sahib^{ra} used to say that the father God gave him was extremely righteous, the teacher He gave him was unique and the Shaikh that He gave him was perfect.

Some spiritual experiences of Haḍrat Hafiz sahib

Haḍrat Hafiz sahib^{ra} had a close relationship with God and was graced with true dreams, revelations and visions. However, he tried so hard to keep them away from public eye due to his natural meekness and humility that very few such spiritual experiences ever made it to Jama'at's publications. Below, a few are mentioned that somehow managed to be recorded and then narrated by certain persons:

Syed Muhammad Ilyas Nasir narrates that he himself had accepted Ahmadiyyat at an early age but rest of his family was quite opposed to it. Eventually, his mother started to take some interest in learning about it and was under the guidance of Hafiz sahib^{ra}. She would routinely go to Hafiz sahib's house and clarify her objections against Ahmadiyyat. One day, she called her son at home and, placing her *bai'at* form inside an envelope, gave it to him to pass it on to Hafiz sahib^{ra}. The son took the envelope to Hafiz sahib^{ra} and handed it over, who silently placed it under his pillow. When the son asked him as to why he didn't open it to see what was inside, Hafiz sahib^{ra} replied, "I know that your mother's *bai'at* form is inside. And Mian, know this that although a heavy rain does not fall upon us, we are still graced with a light drizzle!"

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Syed Muhammad Ilyas Nasir relates that one time God gave the good news of Heaven to my mother in a dream and she was also shown her home there. In the same dream, the angel also told her that the home of Hafiz sahib^{ra} was also nearby. His mother said to Ilyas Nasir sahib that since there was good news for Hafiz sahib^{ra} in the dream, he should mention it to him as well. Ilyas Nasir sahib narrates that he mentioned his mother's dream to Hafiz sahib^{ra} as he was instructed. At this, Hafiz sahib^{ra} remarked, "I, too, have been told the same thing by God." Ilyas Nasir sahib informs that both are buried in the *Bahishti Maqbarah* and there is a short distance between their graves.

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Syed Muhammad Ilyas Nasir relates another very unusual spiritual experience that he had in Lahore when Hafiz sahib^{ra} was residing temporarily at Jodha Mal Building after the partition of the subcontinent. He narrates: "One night I came home around midnight after attending a poetry recitation function. Everyone had already gone to sleep on the top floor of the house. I, too, took off my shirt and lay down on my cot. As soon as I lay down, I felt an intense pain all over my body. When I tried to locate the exact area that was hurting, the pain immediately went away. However, a thought ran through my mind like an electric current to go and press the feet of Hafiz sahib^{ra}. Then I thought of it as a stupid idea since it was midnight and everyone had gone to sleep... As soon as I prepared myself to fall asleep, I felt the same restlessness and agitation that I cannot describe to this day. When I thought as to what could be wrong with me, the sensation immediately went away. This went on for some time until I came down quietly and put my clothes on to go outside. Leaving the door of our home open, I went to Jodha Mal Building. The lights were off in the hallway and the stairs were in the dark, too. When I neared Hafiz sahib's door, I heard him moaning with pain. The door was open so I went inside. In the total darkness and very quietly, I sat down on his bed and started pressing his feet. After a while, he stopped moaning and started praising God. Then he said, 'I was praying for you to come over. I am well now so you can go and sleep. If your mother does not find you on your cot, she may get worried.' I had not said a word nor greeted him but Hafiz sahib^{ra} knew who I was. Before this incident I had never pressed his feet by which he could guess from the style of pressing feet. I have absolutely no explanation as to how all this came about."

After writing the above account to his friend, Ilyas Nasir sahib adds, "It is not possible for me to write anymore at this time because tears are flowing from my eyes and I cannot see anything..."

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When Haḍrat Khalifatul Masih the Second^{ra} passed away on November 8, 1965, the name of Haḍrat Hafiz sahib^{ra} was also on the list of those included in the Electoral College that votes for

the next Khalifa. Being old and ailing at the time, Hafiz sahib^{ra} called his relative, Basit sahib, and told him to go and tell Chaudhry Asadulla Khan to cast Haḍrat Hafiz sahib's vote the same way that he was going to cast his own. At this, Basit sahib enquired as for whom was Chaudhry Asadulla Khan going to vote. Haḍrat Hafiz sahib^{ra} responded that he was going to vote for Haḍrat Mirza Nasir Ahmad^{ra} and that it was him who was going to be the next Khalifa. After the election, Haḍrat Mirza Nasir Ahmad, Khalifatul Masih the Third^{ra}, came over to the house of Haḍrat Hafiz sahib^{ra} to take his *bai'at* since the latter was too weak to present himself at the Mosque.

Fear of ill suspicion

Haḍrat Hafiz sahib^{ra} was a collector of some very rare and expensive books. One time a friend of his wanted to borrow a very rare book that consisted of only a few pages. Haḍrat Hafiz sahib^{ra} suggested that since he himself needed to refer to it frequently, it would be better if his friend consulted it while he was visiting his home. This the friend did for three or four times. One day when Haḍrat Hafiz sahib^{ra} needed to consult the book, it could not be found. He was greatly distressed and he knew that other than that friend of his, no one else seemed to want that book. While that friend kept on visiting him, Haḍrat Hafiz sahib^{ra} did not mention the book, not even through a hint. However, he kept on praying that God should save him from ill suspicion against his friend. Finally, when one day he opened a large book, he found the thin book that had apparently been lost, within its pages.

Love of preaching

If there was one single trait for which Haḍrat Hafiz sahib^{ra} became well known, it was his untiring love for preaching the truth. During his youth, he travelled to all parts of India to spread the word of Ahmadiyyat. In his own town and the State of Uttar Pradesh, he was considered the backbone of the local Ahmadiyya Jama'at.

Whether ailing or weak with old age, Haḍrat Hafiz sahib^{ra} never shied away from preaching. It was his usual habit to receive many visitors a day who would occupy his time until late at night. If anyone told him that one of the visitors was a non-Ahmadi and had some questions to ask, Haḍrat Hafiz sahib^{ra} would first study the person and try to gauge his temperament and disposition before speaking on the subject. Then, he would tailor his arguments and discourse accordingly.

Muhammad Ziaul Haq Chaudhry sahib narrates that he had brought a non-Ahmadi friend to meet Haḍrat Hafiz sahib^{ra} several times. After initially coming close to agreeing with the Ahmadiyya perspective, the friend had shown some resistance, likely fearing possible opposition from his own circle of friends and relatives. Once when Ziaul Haq sahib visited Haḍrat Hafiz sahib without his friend, the latter enquired about him. Ziaul Haq sahib indicated that he was not very hopeful in that regard. At this, Haḍrat Hafiz sahib^{ra} said rather loudly, "I have seen the light of faith on his face. Go and pursue him."

Address to Ta'lim-ul-Islam College, Rabwah

At the time of the 1964 Convocation of the Ta'limul Islam College, Rabwah, the organisers requested Haḍrat Hafiz Mukhtar Ahmad^{ra} to give the main address. Being old and ailing, Hafiz sahib^{ra} dictated his address which was then presented at the Convocation by Maulana Jalaluddin Shams^{ra}. It is a highly motivating address that directs the attention of the students to the fact that there is another sphere of activities, beyond their secular education, that they need to be mindful of.

Demise

Once Haḍrat Hafiz sahib^{ra} remarked to a visitor, “Son! I will go straight to Heaven. But not on the basis of my deeds but on the basis of God’s grace.”

He had been informed through dreams and visions that he would enter Heaven. Thus, a few days prior to his demise, he remarked, “I am not afraid of dying. Our refuge is Heaven. God has reassured us that the fire of Hell has been forbidden upon us. Then how can I fear death?”

On January 8, 1969, Haḍrat Hafiz Syed Mukhtar Ahmad Shahjahanpuri^{ra} passed away from this world at the unbelievable age of one hundred and ten years. After performing his *bai‘at* in 1892, Haḍrat Hafiz sahib^{ra} spent seventy-seven years in the service of Ahmadiyyat—a period more than the entire life span of most people.

Two days later, on January 10, 1969, Haḍrat Khalifatul Masih the Third^{ra} paid the following tribute to Haḍrat Hafiz sahib^{ra}:

“Another leader of our Jama‘at, Hafiz Mukhtar Ahmad sahib, has parted from us. He was an elder who served selflessly. Even during his illness, he had created a vast field of preaching and upbringing in the confines of his small room. Until the last moment, his brain was clear and his memory worked fully. He was so active in preaching and had such a knack for education that there are but few like him in our Jama‘at...”



Haḍrat Maulawi Abdul Karim Sialkoti^{ra} (1858-1905)

Introduction

Born at Sialkot and named Karim Bakhsh¹²⁴ by his father, he obtained his early education at the American Mission School in the city. After failing grade eight exams due to being poor in mathematics, he started studying Arabic and Persian privately. For further studies in these languages, he proceeded to Gujranwala and studied under the then well known scholar and physician, Mahboob Alam. After completing his studies in Gujranwala in 1880, he returned to Sialkot and was employed as a teacher of Persian language at the American Mission School.

During his employment at the Sialkot school, he began studying Islam and became involved in discussions and debates with the Christian priests. His tenure at the American Mission School lasted until 1885.

Around 1884 or 1885, he got married to Zainab Bibi. Later on, when living in Qadian, the Promised Messiah^{as} arranged his second marriage to ‘Aisha Begum. He did not have any issue from either of these wives.

Around 1875, Haḍrat Maulawi Abdul Karim^{ra} came under the influence of Sir Syed Ahmad Khan (1817-1898) who was an Anglo-Indian Muslim philosopher and social activist but maintained pantheistic beliefs. Haḍrat Maulawi Abdul Karim^{ra} used to say that he had read practically everything that Sir Syed Ahmad had written.

Haḍrat Maulawi Abdul Karim’s acquaintance with Haḍrat Hakim Nuruddin^{ra} dates back to before 1880. He was one of Hakim Nuruddin’s favourite pupils and used to visit him when the latter was based in Kashmir. He had the good fortune to learn the commentary of the Holy Qur’an and Traditions of the Prophet Muhammad^{sa} directly from Haḍrat Hakim Nuruddin^{ra}.



Exposure to Ahmadiyyat and *bai‘at*

Around 1881 or 1882, Haḍrat Maulawi Abdul Karim^{ra} came to know of Haḍrat Mirza Ghulam Ahmad^{as} through their mutual friend, Haḍrat Hakim Nuruddin^{ra}. The same mutual friendship took Haḍrat Maulawi Abdul Karim^{ra} to Ludhiana when the Promised Messiah^{as} was organising his first *bai‘at*. Upon the persuasion of Haḍrat Hakim Nuruddin^{ra}, Haḍrat Maulawi Abdul Karim^{ra} offered his own oath of allegiance in Ludhiana, not on the very first day but a few days later. About this incident, Haḍrat Maulawi Abdul Karim^{ra} writes in his own words:

“In March 1889, Hakim Nuruddin went to Ludhiana and took me along. I admit that I did not go of my own volition but was taken under pressure. The honour of submitting to the first *bai‘at* went to Hakim Nuruddin but I desisted as my conscience was not completely clear yet. However, with the persistence of Hakim Nuruddin, I carried out the *bai‘at*. After this, I started observing a pious change taking place in my heart and soul and a feeling of peace inside of me.”

In 1890, Haḍrat Mirza Ghulam Ahmad^{as} made his claim to be the Messiah^{as} promised in the Traditions of the Prophet Muhammad^{saw}. Later in the same year, the Promised Messiah^{as} wrote to Haḍrat Maulawi Abdul Karim^{ra} to come over to Qadian as he needed him for writing letters and

reading the proofs of his books. At the time, Huḍur was writing his book *Azala Auhaam*. Haḍrat Maulawi Abdul Karim^{ra} went to assist the Promised Messiah^{as} but had not yet decided to give up his job and the small salary that came with it.

Move to Qadian

Around 1892 or 1893, Haḍrat Maulawi Abdul Karim^{ra} moved to Qadian on a permanent basis and remained in the service of the Promised Messiah^{as} and the Ahmadiyya Jama‘at until his demise in 1905. During the last twelve years of his life, he could not bear to be away from Qadian or the Promised Messiah^{as} even for a short time. He spent this period writing letters and articles, undertaking speeches and debates, checking the proofs of the Promised Messiah’s manuscripts, delivering sermons on Friday and ‘Eid occasions, and travelling for the purpose of preaching. He also penned a number of books of his own¹²⁵. He wrote so many letters on behalf of the Promised Messiah^{as} that he was routinely included in the invectives hurled against his master. Once the Promised Messiah^{as} said to him: “Now you have joined us in receiving abuses; this is a matter of great *thawab*¹²⁶.”

Leading the Prayers

After his arrival in Qadian, Haḍrat Maulawi Abdul Karim^{ra} started leading the congregational Prayers¹²⁷ with the Promised Messiah^{as} standing behind him. In his absence, Haḍrat Hakim Nuruddin^{ra} would lead the Prayers.

Whenever the Promised Messiah^{as} was feeling well, the Friday Prayer was held at the larger Masjid Aqsa mosque and was led by Haḍrat Maulawi Abdul Karim^{ra}. Whenever the Promised Messiah^{as} did not feel well—and this happened frequently in his later life—Haḍrat Maulawi Abdul Karim^{ra} would lead the Friday Prayer in the nearer Mubarak mosque while Haḍrat Hakim Nuruddin^{ra} would lead the Friday Prayer at Masjid Aqsa. After the demise of Haḍrat Maulawi Abdul Karim^{ra}, Maulawi Muhammad Ahsan^{ra}—and in his absence, Haḍrat Maulawi Sarwar Shah^{ra}—would lead the Friday Prayer at Mubarak Mosque while Haḍrat Hakim Nuruddin^{ra} continued to lead the Prayer at Masjid Aqsa mosque. The ‘Eid Prayers were usually led by Haḍrat Maulawi Abdul Karim^{ra} and after his demise, by Haḍrat Hakim Nuruddin^{ra}. For the Funeral Prayers, the Promised Messiah^{as} would lead them himself if he was participating.

Request that led to the Revealed Sermon

On the morning of ‘Eid-ul-Adha on April 11, 1900, Haḍrat Maulawi Abdul Karim^{ra} entered the home of the Promised Messiah^{as} and made a special request that Huḍur should say at least a few words to the gathering. The Promised Messiah^{as} delivered the sermon which is known as the Revealed Sermon in the history of Ahmadiyya. The Promised Messiah^{as} later mentioned that God had also ordered him to say something that day. Haḍrat Maulawi Abdul Karim^{ra} and Haḍrat Hakīm Nūruddin^{ra} both wrote down the sermon during the delivery as instructed by the Promised Messiah^{as}. Huzur^{as} said: “Write down now, otherwise these words will be lost.” The Promised Messiah^{as} also told both of them to ask right away if they did not understand any word. Later, a translation of the Arabic sermon was prepared for the benefit of the members.

The Promised Messiah^{as} acknowledged Haḍrat Maulawi Abdul Karim’s contribution in the following words on the day of the sermon¹²⁸:

“God had ordered me to say something in Arabic in the gathering. First I thought that it may be a different kind of gathering in which the will of God shall be fulfilled. However, God may grant excellent reward to Maulawi Abdul Karim for making the appeal which started a strong fervour in my heart and I hope that that promise and sign of God is fulfilled today.”

Erection of the Minarat-ul-Masih

On March 13, 1903, the foundation stone was laid for the erection of this minaret in Qadian. After the Friday Prayer at the Mubarak Mosque, a brick was brought to the Promised Messiah^{as} who placed it on his thigh while he was seated and prayed for a long time. After this, a group of persons carried the brick to the Aqsa Mosque where it was supposed to be set in the foundation of the minaret. On the way, this group met Haqrat Maulawi Abdul Karim^{ra} whose routine was to sit for a long time at the Aqsa Mosque after the Prayer to discuss various matters with friends and visitors and answer their questions. When he came across the group carrying the brick, his heart filled up with emotion and he took the brick and placed it next to his heart and prayed for a long time, saying that the angels be witness of this occasion. Eventually, an Ahmadi brick-layer, Fazluddin, set the brick in the foundation of the minaret.¹²⁹

An offer from Amir Habibullah Khan

Amir Habibullah Khan (1872-1919) was the ruler of Afghanistan from 1901 to 1919. He had established an institution named Darul Tarjama and tried to enrol selected scholars and experts from all over India. As Haqrat Maulawi Abdul Karim^{ra} was an expert in Arabic, Persian and English languages, he was invited by the Amir¹³⁰ to come to Kabul and was offered a very handsome salary. Haqrat Maulawi Abdul Karim^{ra} replied¹³¹:

“The wealth that is available in Qadian is not available anywhere else in the world. God has sent his appointed one among us after 1300 years. To leave him and chase gold and silver coins is like eating the dead world and amounts to exchanging the high for the low. By God, if all the wealth of the world is heaped on my feet and it is desired that I leave Qadian in its place, I would not even cast a look at it.”

Illness and care by the Promised Messiah

In 1905, Haqrat Maulawi Abdul Karim^{ra} fell seriously ill with diabetes and cancer. The Promised Messiah^{as} prayed earnestly for his recovery and spent a great deal of money on his medical treatment as well, although he had received a number of revelations regarding his imminent death. Haqrat Maulawi Abdul Karim's own father admitted, “If we had auctioned off all our property and had wished that doctors and *hakims* would continue to treat our son to such an extent and would remain busy in that service day and night, it would have been impossible...”

According to Doctor Mirza Yaqub Baig, who was one of the physicians treating Haqrat Maulawi Abdul Karim^{ra}, the Promised Messiah^{as} had prayed so much for Haqrat Maulawi Abdul Karim^{ra} that he had not prayed like that even for his own children; and had God's decree not been inevitable, it would have passed by. Doctor Mirza Yaqub Baig further narrates that he had the opportunity of observing the Promised Messiah^{as} over a period of some thirteen or fourteen years and he had never seen him so restless and supplicating and beseeching God with such earnestness as he did during the illness of Haqrat Maulawi Abdul Karim^{ra}. He also observes that the pain and tenderness that the Promised Messiah^{as} displayed during the illness of Haqrat Maulawi Abdul

Karim^{ra} exceeded that which he showed during the last illness of his own son, Mubarak Ahmad, who passed away in 1907 at the young age of eight years and three months.¹³²

Demise

The Promised Messiah^{as} had received a number of revelations with respect to Haḍrat Maulawi Abdu Karim^{ra} that all contained aspects of warning. However, it was his usual practice to take good omen from all his dreams and revelations. Some of the revelations that he had received concerning Maulawi Abdul Karim^{ra} are given below, copied from the English edition of the *Tadhkirā*:

“‘Isā and those with him are worried”—1905;
 “Forty seven years of age. Surely, to Allah we belong and to Him shall we return”—1905;
 “Was wrapped up in a shroud”—1905;
 “The arrows of death do not miss;—1905
 “When the armies and poisons will descend from the sky”—
 1905;
 “You prefer the life of this world”—1905;
 “He was not destined to recover”—1905.

All these revelations pointed towards his imminent death. Thus, according to the inexorable decree of God, Haḍrat Maulawi Abdul Karim^{ra} passed away on October 11, 1905, just 51 days after the commencement of his illness. His funeral prayer was led by the Promised Messiah^{as}.

Tribute by the Promised Messiah

At the demise of Haḍrat Maulawi Abdul Karim Sialkoti^{ra}, the Promised Messiah^{as} made the following remarks:

“He was totally engrossed in the love of this Movement. When he came to me in the early days, he was a follower of Sir Syed Ahmad Khan. Occasionally, we talked about these precepts and sometimes it would take on the hue of a debate. But after a short time he made an announcement for people to remain witness that from that day he had given up all things and he became engrossed in our company.... He was always in full unity and conformity with us and considered it an element of disbelief to have a difference of opinion. He had an intense love of me and became one of the *Al-Suffā*¹³³ Companions whose commendation God had already stated in His revelation. He spent his life in innocence and did not partake in the comforts of the world.... A while ago, he was offered a job with 200 rupees per month salary but he refused it outright.... He spent his life in the defence of Islam against internal and external attacks. Despite his illness and weakness, his pen was always active. There was also a special revelation concerning him in 1900: “*Abdul Karim, the leader of the Muslims*”¹³⁴.

An unusual honour

Haḍrat Maulawi Abdul Karim^{ra} has the honour of being the first person to be buried in the *Bahishti Maqbarah* at Qadian. On December 26, 1905, the Promised Messiah^{as} performed the opening ceremony of the *Bahishti Maqbarah* that was set up under divine guidance. The same day, the coffin of Haḍrat Maulawi Abdul Karim^{ra} was exhumed from its previous location and, on the following day, a second Funeral Prayer was led by the Promised Messiah^{as} and he was then interred in its present location in the *Bahishti Maqbarah*.¹³⁵

His character and services

Haḍrat Maulawi Abdul Karim^{ra} was truly a giant among the Companions of the Promised Messiah^{as}. He was blessed with a very keen mind that was quick to grasp the finer points of spirituality and gnosis. He was endowed with an excellent voice and his *talawat*¹³⁶ and delivery of speeches were mesmerising. At several occasions, he was asked to read the articles written by the Promised Messiah^{as}. The most well known incident involved the reading of *Islami Usool ki philosophy* (later published in English as *Philosophy of the Teachings of Islam*) at the Conference of Great Religions held in Lahore on December 26-29, 1896.

He was also honoured with the delivery of *Lecture Lahore* on September 3, 1904. The lecture was titled *True Faith and Other Religions of this Country* and was composed by the Promised Messiah^{as} specifically for the residents of Lahore to make them aware of his truthfulness and to act as the completion of proof against them.

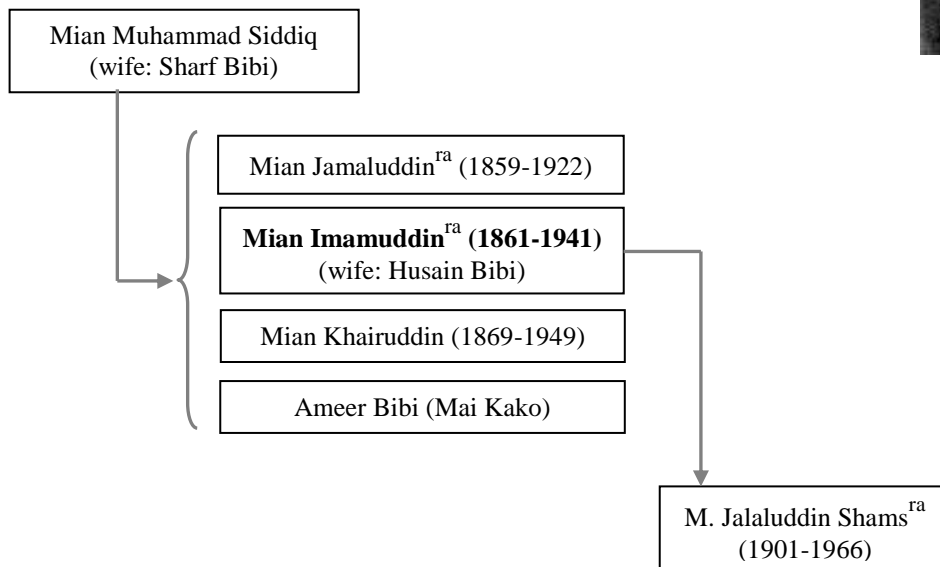
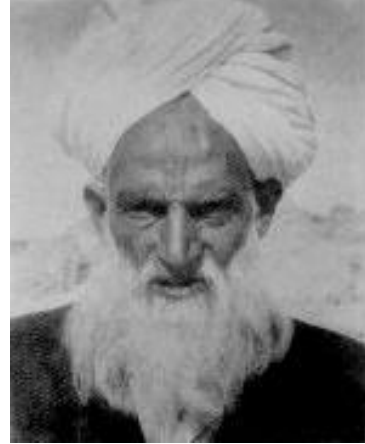


Haḍrat Mian Imamuddin Sekhwani^{ra} (1860-1941)

Introduction

Haḍrat Mian Imamuddin^{ra} belonged to the Sekhwani family that resided in a village of that name located just four miles (6.5 km) northwest of Qadian. Living originally in Kashmir, the ancestors of the Sekhwani family migrated to Punjab around 1800 C.E. when their homeland was stricken with an unusual period of drought. Along with two other brothers, Mian Jamaluddin^{ra} and Mian Khairuddin^{ra}, the three are known as “Sekhwani Brothers” in the Ahmadiyya history and had the honour of serving the Promised Messiah^{as} and the Jama‘at Ahmadiyya in various capacities.

Below is a simple sketch of the Sekhwani family:



Haḍrat Mian Imamuddin^{ra} possessed a simple demeanour, was given to intensive worship and was very firm in his faith. He was among the foremost in making financial sacrifices and used to recite the Holy Qur’an every morning, without fail. He was endowed with a good voice and often recited verses of the Promised Messiah^{as} while working.

In the Ahmadiyya history, Mian Imamuddin^{ra} holds several honours:

- Along with his two brothers and father, the Sekhwani family knew the Promised Messiah^{as} even before his claims and held him in great esteem;
- All three brothers performed the *bai‘at* at the hand of the Promised Messiah^{as} on the same day, on November 23, 1889. So far, only about 150 persons had undertaken the oath of allegiance;¹³⁷

- With his father Mian Muhammad Siddiq^{ra}, his two brothers and one sister, and his son Maulana Jalaluddin Shams, the Sekhwani family represents three generations of the Promised Messiah's Companions.

Early visits to the Promised Messiah^{as}

Recalling his very early days, Haḍrat Mian Imamuddin^{ra} writes:

“My visits to Qadian began when I was only a child because my maternal uncle used to live there. When I was about twelve or thirteen years old, Qadian used to be a life-less village with poor bazaars... My maternal uncle, Mian Jan Muhammad, was the Imam of the Aqsa Mosque and used to visit Haḍrat Sahib frequently. I heard it from him, and also from others, that Mirza Sahib just stayed inside his home. For this reason, I started visiting Mirza Sahib's home where he lived in a small room.

“Whenever I visited him, I found him walking to and fro. I would just sit down quietly and look at his countenance which was very bright—as if God's own light was shining. That was the time when he was writing *Braheen-e Ahmadiyya*... Whenever I came from my village, I used to say my Prayer at the Aqsa Mosque where Mian Jan Muhammad would act as Imam. Occasionally, Huḍur would also lead the Prayer... Then Huḍur issued a poster announcement appealing for donations. I and my brother, Mian Khairuddin, promised to Huḍur to contribute four annas¹³⁸ monthly. Huḍur said, ‘This is a big task and you are poor.’ We replied that, *Insha Allah*, we would pay it very happily. At this, Huḍur accepted it.

“... One day Huḍur said to me, ‘From today, you are our guest. You would eat here.’ Then, because of Huḍur's order, I started eating there.”

The Promised Messiah^{as} has mentioned the names of the three brothers—and occasionally their father's as well—in several of his books, posters and *malfoozāt*¹³⁹. In his book, *Aasmani Faisha*, the Promised Messiah^{as} has made a list of all 75 attendees of the first Annual Convention held in Qadian. It includes the names of the three Sekhwani brothers along with their maternal uncle, Mian Jan Muhammad^{ra}.

A prayer for children

Haḍrat Mian Imamuddin^{ra} was married to Husain Bibi, the daughter of Mian Karim Bakhsh^{ra} who was also a Companion of the Promised Messiah^{as}. She possessed great moral traits and performed the *bai'at* in 1891. The first four children born to them died in infancy. Haḍrat Mian Imamuddin^{ra} asked the Promised Messiah^{as} to pray for him which he did and also prescribed some medication. With God's grace, he was then blessed with five daughters and two sons, all living to maturity. One of his sons, Maulana Jalaluddin Shams^{ra}, grew up to be a very active and successful missionary.

Recovery of his son

One time, a son of Haḍrat Mian Imamuddin^{ra} named Bashir Ahmad was taken ill because of a lump in his leg. Some people presumed that it was the plague. When Haḍrat Mian Imamuddin^{ra} came to the Promised Messiah^{as}, the latter remarked with great certainty that it was not plague but simply a sore. He added with considerable passion, “Look! Anyone that we know would not fall victim to the plague; and the one who knows us, will also not fall victim to the plague.”¹⁴⁰

Hearing these comforting words, Haḍrat Mian Imamuddin^{ra} returned to Sekhwan and, with the grace of God, his son Bashir Ahmad recovered fully in a few days.

Inclusion in the list of Companions

Haḍrat Mian Khairuddin Sekhwani^{ra} narrates that when, based on the Hadith, the list of 313 Companions of the Promised Messiah^{as} was being prepared, many persons offered their own and their children's names. The Sekhwani brothers, however, kept quiet. When the list was ready for printing, their brother, Mian Jamaluddin^{ra}, came to Qadian and asked in a gathering with Huḍur if their names had been included. Huḍur answered in the affirmative. Their brother returned home and broke the good news to the joy of everyone¹⁴¹.

A tribute by the Promised Messiah^{as}

The Promised Messiah^{as} once suggested that the workers of the Jama'at should be honest, hardworking and knowledgeable. When someone suggested the names of the Sekhwani Brothers, the Promised Messiah^{as} remarked: "Indeed, they are most suitable. They are sincere persons. They always act beyond their capacities. All three brothers have the same traits. I do not know which of them excels the others."¹⁴²

Unusual financial sacrifices

A common trait of the Sekhwani Brothers was to spend freely in the way of God. Whenever the Promised Messiah^{as} made an appeal for donations, they were always in the forefront and contributed generously beyond their apparent means. In the *Zamima Anjaam-e Atham*, the Promised Messiah^{as} writes in the context of God's grace and blessings:

"God has put into service such sincere and devoted followers who consider it their good fortune to spend their wealth on this way... I wonder at the love and sincerity of my Jama'at that some persons with low earnings—such as Mian Jamaluddin, Mian Khairuddin and Mian Imamuddin Kashmiri who live close to my village—those three poor brothers whose income is likely about three or four annas per day, are diligently active in the scheme of monthly contributions."

When the work on *Minarat-ul-Masih* came to a halt due to lack of funds, the Promised Messiah^{as} made an appeal for donations. The Sekhwani Brothers contributed one hundred rupees along with their father. Speaking of the donations contributed by the Sekhwani Brothers, the Promised Messiah^{as} states:

"The matter of their contributions is very remarkable and worthy of envy. They retain a very small portion of the worldly income—like Haḍrat Abu Bakr Siddiq who brought everything that he had in his house—and give preference to their faith over the world, as is the condition of the *bai'at*."

Preaching through simplicity

At the time of the Promised Messiah^{as}, there were many members of the Jama'at who, without possessing any formal degrees, would render the opponents speechless in religious discussions and debates. The Sekhwani Brothers were a good example of such persons and through them, hundreds of pious souls embraced Ahmadiyyat.

Unusual results without a debate

One time, a few Maulawis¹⁴³ visited Mauza‘ Harsian and started using bad language against the Promised Messiah^{as}. At the time, there were only a couple of Ahmadiis at Harsian and they went to fetch Haḍrat Mian Imamuddin Sekhwani^{ra} to have a discussion with these non-Ahmadi Maulawis. He first went to the Promised Messiah^{as} and asked for his permission to hold a debate. Huḍur refused. After this, Haḍrat Mian Imamuddin^{ra} went to Harsian but refused to participate in the debate. When the Maulawis started to put him down that he did not possess the courage to take part in the debate, he went back to the Promised Messiah^{as} and, after explaining the entire situation, asked for permission to participate in the debate. Again, Huḍur replied, “It is not permitted to hold the debate.” Haḍrat Mian Imamuddin^{ra} returned to Harsian and again declined to take part in the debate with the Maulawis. The latter continued to use foul language and kept on saying whatever they wished. Eventually, some noble-spirited non-Ahmadi Muslims turned the Maulawis out of their village because of their foul language.

A few days later, some fifteen or so persons from Harsian came to Qadian to see if the Promised Messiah^{as} was indeed such a person as the Maulawis were describing him to be. After attending the Friday Prayer, the entire group presented itself in the presence of the Promised Messiah^{as} and performed the *bai‘at*.

Haḍrat Mian Imamuddin^{ra} used to remark that if the debate was held, probably not a single person would have accepted Ahmadiyyat. Following the advice of Huḍur, and not holding the debate, gave a good impression to the righteous people in Harsian who then entered the fold of Ahmadiyyat.

A letter to his son

Around October 1925, when his son Maulana Jalaluddin Shams^{ra} was acting as a missionary in the Arab countries, Haḍrat Mian Imamuddin Sekhwani^{ra} wrote the following letter to his son in Syria¹⁴⁴:

“ My dear Maulawi Jalaluddin:

Assalamu alaikum wa rahmatullah wa brakatuh.

I was pleased to receive two letters from you and learned of what is happening. Although separation is painful, but the status that God has granted to you is not available to everyone. Calling unto God is the tradition of the Prophet^{sa}. As Khalifatul Masih the Second has chosen you, God may grace it with his blessings and grant every kind of succour to the faith... It is God’s promise to help his Messengers. Undoubtedly, God has control over every heart and does as He pleases. We are sure and have firm belief in it that the promises that God made with the Promised Messiah^{as}, would definitely be fulfilled. Such work is accomplished by God through His own grace... So now you try that God may strengthen the faith. Now that God has entrusted this task to you, carry it out with a firm heart and do not feel apprehensive. We should keep those scenes in front of our eyes. Did Haḍrat Ibrahim wish to leave Hajirah and his son Isma‘il in the wilderness? But he undertook that task according to God’s command. So, what station did he get for such obedience! Today, the world follows his tradition, and so on. We can find many examples from the Holy Qur’an. Lots of prayers are needed. These days are for obtaining the nearness of God. We pray, too, that God may grant you success.”

Authorised to take the *bai‘at*

Haḍrat Khalifatul Masih the Second^{ra} sent a number of missionaries to the Mawasha people in Tahsil Shakar Garh.¹⁴⁵ When it was apparent that many of them would like to accept Ahmadiyyat, Huḍur appointed Haḍrat Mian Imamuddin^{ra} for the purpose of taking their oaths of allegiance.

Shaikh Misri suggested to Huḍur that Haḍrat Mian Imamuddin^{ra} was a simple person and perhaps not quite suitable for the task. Haḍrat Khalifatul Masih the Second^{ra} did not accept his suggestion and said, “You people do not know the worth and status of these Companions of the Promised Messiah^{as}. When there was no missionary, it was these people who used to carry out preaching and took the true faith to the people.”

Haḍrat Mian Imamuddin^{ra} was thus sent to Tahsil Shakar Garh where he stayed for a number of days and took the *bai‘at* of the local people.

Continued sacrifices until demise

Haḍrat Mian Imamuddin^{ra} had already entered his senior years when one of his two sons, Maulana Jalaluddin Shams^{ra}, was sent overseas as a missionary. During his absence, the older son, Bashir Ahmad, looked after their father. However, in August 1930, while Maulana Jalaluddin Shams^{ra} was still posted abroad, Bashir Ahmad passed away. It was more than a year later when Maulana Jalaluddin Shams^{ra} had the opportunity to return to India in December 1931 and began looking after his aging father. However, his stay in India did not last long and in 1936, he was dispatched again to the United Kingdom. Then, due to the outbreak of the Second World War, it was not possible to call Maulana Jalaluddin Shams^{ra} back to India and he was still abroad when his father, Haḍrat Mian Imamuddin^{ra}, passed away in October 1941.



Hadrat Munshi Abdullah Sanauri^{ra} **(1861-1927)**

Introduction

Hadrat Munshi Abdullah Sanauri^{ra} was one of the few Companions of the Promised Messiah^{as} who knew him before his claims and had witnessed that part of his life when few people were aware of his existence. He was with the Promised Messiah^{as} when only one or two persons used to say the Prayers with him in the Mubarak Mosque and, later, was also part of the period when thousands flocked to the small hamlet, causing deep ruts in its roadways.¹⁴⁶

Hadrat Munshi Abdullah Sanauri^{ra} accepted the truth of the Promised Messiah^{as} at first sight and remained steadfast in his beliefs and sacrifices until the very last day. He was witness to many signs of the Promised Messiah's truthfulness and had the good fortune to be able to serve him personally, gaining many insights and knowledge of God directly from the master.



Born in 1861, he came from the small town of Sanaur located some six kilometres south-east of Patiala, in East Punjab. The general vocation of the family was farming but many members obtained education and went into the finance or settlement departments of the government.

From his early childhood, Munshi sahib^{ra} was given to a quiet and sympathetic disposition. He was kind to people and animals alike. It was his usual practice at one time in his life to carry small pieces of bread in his pocket and feed those to small birds that would come and sit on his arms and shoulders without fear.

Penchant for earning an honest living

After obtaining his basic education, he took up a job as *Patwari*¹⁴⁷ in the State of Patiala. Usually, a job such as his would be a source of considerable illicit income. However, he always wanted to earn an honest living and never took advantage of his position. Every time he would visit an area, he would refuse to accept even the fodder for his horse from the local farmers.

Once, some persons visited him and requested measurements for their land. He promised that he would do it in four days. They took out some money and offered it to him as bribe, hoping that he would accept it. At this, Munshi sahib's face went red with anger and he flung to the ground the container with the proffered money, scattering it all over the courtyard. When the people became frightened and wanted to retreat from his house, he pulled them back in and made them collect all the money that they had offered. Four days later, he went and did the required measurements for their land just as he had promised.

Searching for a spiritual master

Hadrat Munshi Abdullah Sanauri^{ra} was naturally inclined towards faith and spirituality right from his early life. He hated innovation and novelty in religion and was always in search of spiritual masters from whom he could learn. His maternal uncle, Maulawi Muhammad Yusuf, was very affectionate towards him and was instrumental for much of his early spiritual growth. One time he told his nephew to go and see Maulawi Abdullah Ghaznavi in Amritsar. Munshi sahib^{ra}

spent a few days in the presence of Maulawi Abdullah Ghaznavi and found him to be honest and a believer in the unity of God. According to the custom of the day, Munshi sahib^{ra} performed the *bai'at* at the hand of Maulawi sahib.

Although Maulawi Abdullah Ghaznavi helped Munshi sahib^{ra} in his spiritual pursuit, it did not quite quench the thirst that he had for a perfect master. One day around 1882, his maternal uncle told him about a saint who lived in Qadian and who was in the process of writing a book, offering a prize of ten thousand rupees. The uncle encouraged him to go and visit this saint.

Listening to this suggestion, Munshi sahib^{ra} was so inspired that he did not even return to his home and immediately took off for Batala and Qadian. Getting off at the Batala railway station, he spent the night there and early next morning walked to Qadian. He was about twenty-one years old at the time.

The real source of his guidance

When Munshi sahib^{ra} visited Haḍrat Mirza Ghulam Ahmad^{as}, the latter was in a small room reciting the Holy Qur'an. Munshi sahib^{ra} shook his hand and was captivated by the shining countenance of Huḍur. Later in his life, Munshi sahib^{ra} would often remark that the real source of his guidance was the noble visage of the Promised Messiah^{as}.

After spending three days in Qadian, Munshi sahib^{ra} took leave from the Promised Messiah^{as} and set foot on his return journey. However, he had hardly reached Batala when he became so restless that he immediately came back to Qadian. When Huḍur asked for the reason, he replied, "Huḍur, I do not wish to leave." He stayed another week in Qadian before returning home.

Qadian at the time was a small, desolate hamlet of a few people. Many items of daily necessity had to be obtained from the nearby town of Batala. There were only a few shops and the streets were unpaved with many potholes. It was around this time, in 1882, that God revealed to the Promised Messiah^{as} that people shall come to him from far and away and such people shall come to his help who would be motivated by the Heaven.

A deepening relationship with his master

The few days that Munshi sahib^{ra} had spent in Qadian were sufficient to lay the foundation of a genuine and strong relationship with the Promised Messiah^{as}, a relationship that was based on deep reverence and sincere love. Anytime that he had sufficient money on him, he travelled to Qadian. He also started to stay with the Promised Messiah^{as} for longer stretches, particularly during the blessed month of Ramaḍan. Likewise, whenever the Promised Messiah^{as} became too busy with work, he would write a letter to Munshi sahib^{ra} to come over and help him out.

According to Munshi sahib, the Promised Messiah^{as} used to call the *Adhan*¹⁴⁸ himself in these early days and also lead the Prayer with just a few persons behind him.

Extended stay at Qadian causes dismissal from job

It was the wish of Munshi sahib^{ra} to give up the worldly affairs and move permanently to Qadian. However, the Promised Messiah^{as} had generally advised the people to maintain their worldly associations in the form of business dealings and employments. However, despite earning a meagre salary, Munshi sahib^{ra} used to come to Qadian frequently and would stay for extended periods.

During one of his visits to Qadian, he stayed so long that the leave granted to him expired. When he asked for permission to return, the Promised Messiah^{as} asked him to stay a little longer.

Munshi sahib^{ra} sent a letter to his superiors asking for additional leave. This, however, was refused. Munshi sahib^{ra} advised the Promised Messiah^{as} of this situation and the latter still asked him to stay a little longer. Without caring much for his employment, Munshi sahib^{ra} wrote to his superiors that he was unable to come back to his job. At this, his department sent him a notice advising him that he was dismissed from service.

After staying several months with the Promised Messiah^{as}, Munshi sahib^{ra} returned home to learn that the officer who had dismissed him had in fact no right to do so. Not only was his service resumed but he also received his salary for the time that he had spent in Qadian.

Duties at Qadian

While at Qadian, Munshi sahib^{ra} would help out the Promised Messiah^{as} in any way that he could. This included: running errands for him for the printing and distribution of posters and books; mailing of letters at the post office; and even running personal errands to Batala for the purchase of household items. Munshi sahib^{ra} narrates that Huḍur would always give him more than sufficient money for personal errands and would never demand an account of the expenses.

Getting rid of a bad habit

In the beginning, Munshi sahib^{ra} was addicted to smoking the Indian *Huqa*¹⁴⁹. However, due to respect for the Promised Messiah^{as}, he would refrain from smoking in front of him. One day, while Munshi sahib^{ra} was pressing the feet of the Promised Messiah^{as}, the latter asked Shaikh Hamid ‘Ali to bring a freshly stoked *Huqa*. When it was brought in, the Promised Messiah^{as} asked Munshi sahib^{ra} to smoke it. Initially, Munshi sahib^{ra} was too shy to do it but when the Promised Messiah^{as} insisted, he took a few puffs. Then the Promised Messiah^{as} remarked that he had a natural dislike for it. Munshi sahib^{ra} narrates that after that incident he, too, developed a strong dislike for the *Huqa* and gave it up completely.

The Promised Messiah’s perspective of *bai‘at*

Soon after meeting the Promised Messiah^{as}, Munshi sahib^{ra} indicated his desire to perform the *bai‘at*. Since the Promised Messiah^{as} had not received any directive from God and the request was also not in conformity with his own nature, he did not agree to it.¹⁵⁰ In this context, Munshi sahib^{ra} narrates:

“One time I asked the Promised Messiah^{as} to take my *bai‘at*. He replied, ‘Mian Abdullah, it is a very difficult task to be a *Pir*¹⁵¹. I feel uneasy about it and also loath it. A *Pir* has to wash the filth of his disciples with an inner hand, as if the *Pir* is in fact a *Bhangi*¹⁵². I cannot bear to do it.’

“But little did he know that he would eventually be given the exact same task!”¹⁵³

The Promised Messiah’s visit to Sanaur

In 1884, the Promised Messiah^{as} undertook his journey to Ambala¹⁵⁴ where his father-in-law, Haḍrat Mir Nasir Nawab^{ra}, was stationed at the time. When the disciples in Sanaur learned about it, they sent a delegation to Huḍur requesting him to visit them. On his return, Huḍur visited Sanaur, via Patiala, and also set foot in the house of Haḍrat Munshi Abdullah Sanauri^{ra}. At that time, Munshi sahib^{ra}’s grandfather also had the opportunity to meet the Promised Messiah^{as}.

One time, Munshi sahib^{ra} mentioned some bad habits of his father to the Promised Messiah^{as}. At this, the Promised Messiah^{as} forbade him to relate any such thing about his father again.

Munshi sahib^{ra} narrates that after this incident, a change started to take place in his father and eventually he began to regard the Promised Messiah^{as} with great affection and reverence.

Serving the Promised Messiah^{as} in his solitary retreat

In 1884, the Promised Messiah^{as} decided to undertake a solitary retreat. For this purpose, he selected Sujampur located in the Himalayan mountains, some fifteen kilometres north-east of Pathankot. Later, in January 1886, Huḍur received the revelation: “One of the affairs will be resolved in Hoshiarpur,” and decided to go there for his retreat. Prior to departure, he called Haḍrat Munshi Abdullah Sanauri^{ra} to Qadian who remained with him from the beginning of the journey to its very end. During the solitary retreat, it was the practice of Munshi sahib to prepare the food and present it to Huḍur.

Referring to the time spent in his retreat, the Promised Messiah^{as} mentioned it to Munshi sahib^{ra}, “Mian Abdullah! God has graced me with great blessings in these days and has opened up His gates of bounties and has spoken with me at great length. If one were to write about it, it would fill up many pages.”¹⁵⁵

The incident of the red ink spots

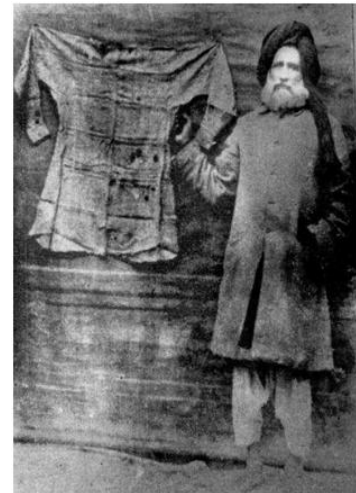
Munshi Abdullah Sanauri^{ra} was witness to a number of miracles and signs of the truthfulness of the Promised Messiah^{as}. One of the unique signs with which he was personally involved related to the red ink spots.

On July 10, 1885, after offering the *Fajr* Prayer, the Promised Messiah^{as} was resting on a cot in the small room to the east of Masjid Mubarak. Sitting on the floor below, Munshi sahib^{ra} was massaging the feet of the Promised Messiah^{as}. In a vision, Huḍur saw that he was writing certain decrees related to fate and destiny in the future with his own hand. He then presented the document to God for His signature. In the vision, God dipped the pen in an inkpot with red ink and, after shaking off the excess fluid from the pen towards the Promised Messiah^{as}, signed the document of decrees.

Not really knowing as to what the Promised Messiah^{as} was seeing in his vision, Munshi sahib^{ra} suddenly became aware of a red drop on the ankle of Huḍur. When he placed his finger on it, it spread out like liquid, colouring his finger and the ankle. Still amazed at what he was seeing, he noticed that the shirt of Huḍur also bore some fresh red spots. Slowly getting up, he walked around the entire room to investigate the possible source of these red spots. Not finding any clue, he came back and busied himself with massaging the feet of the Promised Messiah^{as}.

When the Promised Messiah^{as} emerged from the state of his vision, Munshi sahib^{ra} asked him about the red spots. At this, the Promised Messiah^{as} narrated the entire vision that he had seen and also demonstrated, with his own hand, the manner in which God had shaken the pen prior to signing. The Promised Messiah^{as} asked Munshi sahib^{ra} to see his own shirt and cap for any possible stains. While the shirt was clean, his white Muslim cloth cap bore a single red stain.

Munshi sahib^{ra} asked the Promised Messiah^{as} for his shirt as a blessed keepsake. At first, Huḍur refused, fearing that it may lead to some idolatrous practices.



Munshi Abdullah Sanauri displaying the shirt with red ink spots.

When Munshi sahib^{ra} reminded Huḍur that the Companions of the Holy Prophet^{sa} used to make wills for the burial of such keepsakes with them and that he, too, shall do the same, Huḍur relented and handed him over his shirt carrying the ink stains on this condition.

For the next forty-two years, the shirt of the Promised Messiah^{as} bearing the red ink stains remained in the possession of Haḍrat Munshi Abdullah Sanauri^{ra}. Every year, he would show that shirt to members of the Ahmadiyya Community coming to Qadian for the Annual Convention. Finally, upon his own death on October 7, 1927, the shirt was interred with him according to his will and his promise to Huḍur.

Learning the Holy Qur'an from his master

One day, Munshi sahib^{ra} said to the Promised Messiah^{as}, “Huḍur does not accept *bai'at* and I wish to develop a special relationship with Huḍur, perhaps Huḍur can make me his disciple and teach me the Holy Qur'an.”

A few days later, the Promised Messiah^{as} started explaining to Munshi sahib^{ra} the meaning and commentary of the Holy Qur'an, a few verses at a time. Soon, Munshi sahib^{ra} started to develop a deeper comprehension and grasp of the Holy Qur'an.

One day, Munshi sahib^{ra} remarked to the Promised Messiah^{as} that when he visited Qadian, he found that all of a sudden, the meanings of certain Qur'anic verses were made evident to him and felt as if a bundle of Qur'anic insights had been dropped upon his person. At this Huḍur remarked that he had been appointed after having received the knowledge of the Holy Qur'an and its service had been ordained as his duty. That is why, he explained, his companionship was beneficial in this regard.

The spiritual influence of the Promised Messiah^{as}

During his time spent with the Promised Messiah^{as}, the latter did much to groom and educate Munshi sahib^{ra} through his personal attention and prayers. This inculcated a much deeper reverence and affection in the heart of Munshi sahib^{ra} for his spiritual master as well as helped him in reaching higher stages of the knowledge of God with frequent dreams and visions.

In a dream one night, Munshi sahib^{ra} saw two suns rising from the west and reaching overhead with a short distance separating them. When he told this dream of his to the Promised Messiah^{as}, he interpreted the suns to mean elders in the faith. From this, Munshi sahib^{ra} understood that one sun stood for the Promised Messiah^{as} and the other one for some other such person. When the Promised Messiah^{as} published his poster announcement from Hoshiarpur regarding the birth of the Promised Reformer, Munshi sahib^{ra} became very happy and knew in his heart that the other sun was going to be this son and that he would have the opportunity to see him.

Unusual honour at *bai'at* taking

Although Munshi sahib^{ra} had been desirous of performing the *bai'at* at Huḍur's hand from the very beginning, the Promised Messiah^{as} was reluctant to oblige him. When, however, the Promised Messiah^{as} announced that he shall begin taking *bai'at* starting March 23, 1889, the joy of Munshi sahib^{ra} knew no bounds. Huḍur was residing at Ludhiana at the time and the process of taking the *bai'at* began at the home of Sufi Ahmad Jan. Huḍur sat himself in a small room made of unbaked bricks and posted Hafiz Hamid 'Ali at the entrance door to call the people for *bai'at* one by one as the Promised Messiah^{as} took their names.

Haḍrat Munshi Abdullah Sanauri^{ra} had the honour to be called in at number four.

Wonders in the glance of the spiritual master

One day, the Promised Messiah^{as} was walking back and forth inside the mosque while Munshi sahib^{ra} was reciting the Holy Qur'an sitting in one corner. At one point, the Promised Messiah^{as} stopped in his pacing and looked directly at Munshi sahib^{ra}. At the same time, Munshi sahib^{ra} raised his eyes and looked back at Huḍur. Munshi sahib^{ra} narrates that only God knows as to what was in the eyes of the Promised Messiah^{as} at that time because soon as their eyes met, the heart of Munshi sahib^{ra} nearly melted away in his chest. Immediately, he raised his hands for prayer and continued to do so for a long time. Huḍur began to pace again. Finally, he addressed Munshi sahib^{ra} and said, "Mian Abdullah! You have prayed enough; now you can stop." Munshi sahib^{ra} narrates that it was on that day that he understood the meaning of the well known adage that even a single glance of the spiritual master can do wonders for the disciple.

Special regard for the early Companions

One time, the Promised Messiah^{as} was sitting in the company of his Companions. It was the usual practice of Huḍur to say very little himself unless a specific question was asked of him. Syed Fazal Shah was also present in that assembly and noticed that every time Haḍrat Munshi Abdullah Sanauri^{ra} would speak, Huḍur would move his attention from the others to listen to Munshi sahib^{ra}. At this, Syed Fazal Shah felt some resentment and envy in his heart. The Promised Messiah^{as} quickly discerned his feelings and, addressing him, remarked, "Shah Sahib! Do you know who he is"? At this he replied that yes, he knew Haḍrat Munshi Abdullah Sanauri^{ra} very well. Huḍur continued,

"Our faith is that: قدیمان خود را بیفزای قدر

Meaning that old relationships are more valuable. And he is older than you."

Syed Fazal Shah narrates that he understood that day that he was no match for Munshi sahib^{ra} and that the latter was so much ahead of him.

Haḍrat Mirza Bashir Ahmad^{ra} writes that when Syed Fazal Shah narrated this incident to him many years later, Haḍrat Munshi Abdullah Sanauri^{ra} was also present and his eyes were full of tears remembering that time.

The Promised Messiah^{as} prays for his marriage

Munshi sahib^{ra} was married twice. The first marriage had already taken place before his first visit to Qadian. Then, after moving to Qadian, he wanted to get married again. For this purpose, the Promised Messiah^{as} wrote some letters and also made a special journey to Sarhind during his visit to Ambala. One time when Huḍur was praying for one of his *rishtas*¹⁵⁶, he received a revelation saying,

ناکامی "Failure"

When he prayed again, he received the revelation,

اے بسا آرزو کہ خاک شدہ "Oh how many desires that bit the dust".

Then he received another revelation,

فصبر؛ جمیل؛ “So, patience is best”.

With respect to these revelations, the Promised Messiah^{as} states himself: “I do not know what sort of a relationship Mian Abdullah has with us. Soon as I pray for him, God sends his answer immediately.”

After the failure of that particular match, Munshi sahib^{ra} was wedded to Zainab sahiba, the sister of Master Qadir Bakhsh. When the Promised Messiah^{as} approached Master Qadir Bakhsh for this purpose, he immediately answered in the affirmative and gave his permission. This was despite the fact that Munshi sahib^{ra} had children from his first marriage and was working on a meagre salary.

The Promised Messiah^{as} not only attended the *Waleema*¹⁵⁷ ceremony of Munshi sahib^{ra} but also made all the arrangements and personally paid for half its expenses. From this second wife, two children were born: Sufi Abdul Qadeer Niaz and Maryam sahiba. Sufi Abdul Qadeer worked as missionary to Japan, translated parts of *Durre Sameen* as *Psalms of Ahmad*, and was also the editor of *Review of Religions*. The daughter, Maryam, was married to Haḍrat Abdur-Raheem Dard^{ra}, another Companion of the Promised Messiah^{as} and a noted servant of Ahmadiyyat under the first two Khalifas.

Munshi sahib’s life was a model of piety

While Munshi sahib^{ra} wished to give up his service and move to Qadian on a permanent basis, the Promised Messiah^{as} advised him otherwise and asked him to continue his employment. Eventually he was made *Patwari* for two areas which doubled his salary. During his service, Haḍrat Munshi Abdullah Sanauri^{ra} spent a total of forty years in the village of Ghaus Garh in the State of Patiala. Many a person accepted Ahmadiyyat in Ghaus Garh and the surrounding villages largely due to Munshi sahib^{ra}. They were not convinced by any arguments or proofs but by simply watching the pious and virtuous life of Munshi sahib^{ra}.

It happened many times that some Hindus and Sikhs also gave him money to be sent to Qadian as donations.

Some favourite phrases of the Promised Messiah^{as}

Haḍrat Munshi Abdullah Sanauri^{ra} used to narrate some favourite phrases of the Promised Messiah^{as}. Following are given a few as examples:

الاستقامه فوق الكرامه

[Rectitude is better than performing miracles]

مرضی مولا از همه اولی

[The will of God takes precedence over everything]

مجھے وہ لوگ جو دنیا میں سادگی سے زندگی بسر کرتے ہیں
بہت ہی پیارے لگتے ہیں

[I like the people who lead a very simple life in the world]

Illness and demise

After retiring from his service in 1925, Munshi sahib^{ra} moved permanently to Qadian during the Khilafat of Haḍrat Khalifatul Masih the Second^{ra}.

In late September 1927, he suffered a stroke during the *Fajr* Prayer that resulted in partial paralysis of his right side. At the time, Haḍrat Khalifatul Masih the Second^{ra} was visiting Shimla. It appeared that Munshi sahib was waiting for his return. After his return, Haḍrat Khalifatul Masih came to see him on October 6 and the next day, on October 7, 1927, Haḍrat Munshi Abdullah Sanauri^{ra} passed away.

According to his will, he was enrobed in the shirt of the Promised Messiah^{as} bearing the red ink stains. To those who witnessed his funeral, he appeared superb and magnificent in that shirt. So many persons attended his funeral in Qadian that no previous funeral had seen such an assembly. He was laid to rest in the Special Section of the *Bahishti Maqbarah*.



Haḍrat Husain Bibi^{ra} (1863-1938)

Introduction

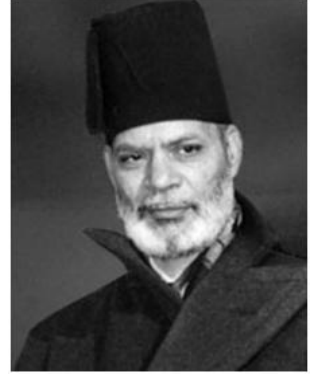
Haḍrat Husain Bibi^{ra}, the mother of Chaudhry Zafrulla Khan^{ra}, was born in 1863 in the Data Zaidka¹⁵⁸ village of Sialkot District. Her family and that of her husband, Chaudhry Nasrulla Khan^{ra}, were related to each other.

She was an extremely pious lady who was blessed with true dreams, visions and revelations. Despite being uneducated in the secular sense, she displayed a remarkable sense of correct thinking and correct behaviour when it came to matters relating to her faith. She suffered greatly in her early years but remained steadfast and uncomplaining. She had remarkable conviction in the power of God and always aligned her own wishes according to God's will.

She was the first in her family to recognise the truth of the Promised Messiah's claims and performed the *bai'at* even before her own husband and other relatives.



Chaudhry Nasrulla Khan,
Husband of Husain Bibi



Chaudhry Zafrulla Khan,
Son of Husain Bibi

Marriage and early life

Living in the village and being a girl, no particular attention was paid towards her education. She possessed a rather sensitive nature and also suffered from ill health in the beginning. According to the local custom of the time, she was married off at a very early age although the *rukhsatana*¹⁵⁹ ceremony took place a few years later. At the time of her marriage, her husband, Chaudhry Nasrulla Khan, was still studying at the Lahore Oriental College and had to spend a considerable amount of time away from home. During this period, the young bride had to live with her in-laws. This period of her life was very difficult for her although her father-in-law, Chaudhry Sikandar Khan, treated her well and showed great affection and sympathy.

An unusual curse and the loss of the first child

Before the birth of Chaudhry Zafrulla Khan^{ra}, his parents lost five children to child mortality. The death of every single child proved a serious trial for Haḍrat Husain Bibi^{ra}. However, she remained steadfast and never lost her faith in God. The eldest child was named Zafar and when he was just a few months old, Haḍrat Husain Bibi^{ra} happened to visit her ancestral village, Data Zaidka. A widow by the name of Jai Devi used to live in the village and was considered a witch by the local population. She also took full advantage of her reputation. One day she came to visit Haḍrat Husain Bibi^{ra} and demanded some donation under the guise of removing evil influence from her son, Zafar. Haḍrat Husain Bibi^{ra} responded that she did not believe in witches and if she wanted some donation as charity, she was willing to give it to her but not on any other pretext. She said that she considered God as the Giver and Taker of life, and no one else. At this Jai Devi warned her that if she wanted her son to live, she would have to give her what she had asked for. After a few days, Jai Devi visited Haḍrat Husain Bibi^{ra} again while she was giving a bath to the

baby. When she again demanded something, Haḍrat Husain Bibi^{ra} gave her the same answer. At this, Jai Devi became angry and said, “Alright. If you can take back the child alive, then consider me a liar.” Haḍrat Husain Bibi^{ra} responded, “Whatever may be the Will of God.”

Haḍrat Husain Bibi^{ra} used to say that Jai Devi had hardly left the house when baby Zafar vomited blood during his bath and expired in a few hours. At this, Haḍrat Husain Bibi^{ra} addressed God, saying, “O God! It was Thou Who had granted the child and it is Thou Who has taken it back. I am contented at Thy will. Please give me the strength to observe patience.”

After this she returned to Daska, empty handed.

The loss of the second child and a prayer accepted

After some time, a second son, Rafiq, was born to Haḍrat Husain Bibi^{ra} and Chaudhry Nasrulla Khan. He was even more handsome and good looking than Zafar. Haḍrat Husain Bibi's in-laws told her that she should not travel anymore until such time that Rafiq was able to walk and run. For the next two years, Haḍrat Husain Bibi^{ra} remained at Daska. When someone passed away in her family back home, she decided to travel to Data Zaidka again but was permitted by the in-laws to stay there no more than a week or ten days. About a day after arriving at the ancestral village, Jai Devi visited her again and demanded some money for removing the evil influence from her second son. Haḍrat Husain Bibi^{ra} gave her the same answer that life and death were in the control of God only. This time, Haḍrat Husain Bibi's father suggested that perhaps they should give some money to Jai Devi. At this, Haḍrat Husain Bibi^{ra} responded that it was in fact a test of her own faith. How could she accept the fact that the life of her son was in the hands of this lady. To do so would be akin to holding partners with God. If He wished him to live, he shall live and if He wished him to die, no one else could grant him life. She said that she could not put her own faith in jeopardy whether the child lived or died.

After a few days, Haḍrat Husain Bibi^{ra} saw a dream:

In the dream she saw that another woman in the village was complaining that Jai Devi had taken out the heart of her son and no one even questioned her at this. The woman said in the dream that if this would have happened to an influential person, he would have driven Jai Devi out of the village. In her dream, Haḍrat Husain Bibi^{ra} responded to the lady that life and death were in the Hands of God and Jai Devi had nothing to do with them. Haḍrat Husain Bibi^{ra} told the woman in the dream that a similar incident had happened to her as well but she had not said anything to Jai Devi. While still in her dream, Haḍrat Husain Bibi^{ra} saw the face of Jai Devi in a window who said, “Alright. This time, too, if you took the child back alive, you could call me the daughter of an untouchable.”

Haḍrat Husain Bibi^{ra} woke up terrified and saw that the lamp had gone out. Later on she used to say that whenever she would see Jai Devi in her dream, she would find upon waking that the lamp had gone out. Immediately, Haḍrat Husain Bibi^{ra} called her mother who came into the room and relit the lamp. In the light, Haḍrat Husain Bibi^{ra} saw that baby Rafiq had vomited blood and looked half dead. She was extremely distressed at the thought of losing the second son while away from her in-laws and was sure that if he also died here she would never be allowed to leave Daska again.

Haḍrat Husain Bibi^{ra} immediately asked for some transport to be arranged and decided to return to Daska immediately. Accompanied by her own mother and two servants, Haḍrat Husain Bibi^{ra} left for her in-laws with baby Rafiq. As the sun rose, she noticed that the baby was in bad shape and appeared to be dying. Putting the rein of her horse around the child's neck, Haḍrat Husain Bibi^{ra} lifted her own two hands up in prayer and started beseeching God with these words:

“O God, You know that I do not care for the life of this child. If it is Thy will to call this child, then I willingly accept Thy own pleasure. However, I do worry about my honour. If this child dies today, then I have no refuge in Daska. O the Most Gracious One, Thou alone art the Master of life and death. Pray hear my wailing and give this child another ten days to live. After ten days, You may call him back and I shall not utter a word of lament.”

Haḍrat Husain Bibi^{ra} used to narrate that she did not realise as to how long she went on praying like that while riding her horse. While she was still engrossed in her beseeching, the young child pulled at her shawl and called her in a healthy voice. On arrival at Daska, the child's grandfather was happy to see that they had returned a little earlier than planned. He picked up the child and started kissing and playing with him. Haḍrat Husain Bibi^{ra} used to say that when she saw them playing and laughing, she used to think that it was in fact God's might that was smiling and laughing for Rafiq had already been given as an offering to Him. Exactly after ten days, Rafiq vomited blood and was stricken with the same ailment as in Data Zaidka. In a few hours, he passed away. While naturally saddened at his death, she was extremely grateful to God for taking care of her honour.

Remaining steadfast after another ill omen

In February 1893, after the death of five previous children, Chaudhry Zafrulla Khan^{ra} was born to Haḍrat Husain Bibi^{ra} and Chaudhry Nasrulla Khan, in Sialkot. The previous night, Haḍrat Husain Bibi^{ra} again saw Jai Devi in her dream who told her that a son would be born at such a time and that she needed to undertake a few things. One of the things was to pierce the nose of the baby and thread it with a camel hair. The second was to light a lamp fed with cooking oil, flour and turmeric and to place it on a certain part of the upper story of the house. She narrated her dream to her husband. After Chaudhry Zafrulla Khan^{ra} was born, Haḍrat Husain Bibi^{ra} noticed that her sister-in-law had a needle ready in a small cup in which she had threaded a camel hair. On asking she said that she had prepared it according to her own dream. Haḍrat Husain Bibi^{ra} refused to go along with this. The sister-in-law said that even her husband was in favour of fulfilling what was shown in the dream and a lamp had also been prepared with the right ingredients. Haḍrat Husain Bibi^{ra} said that these were all pagan beliefs and she would never allow such things to be carried out. She said that if God wished to give her son life, he shall live but she did not wish to ruin her faith. So, both the camel hair and the lamp were thrown away.

The painful end of Jai Devi

Jai Devi, the so called witch in Data Zaidka, lived to a ripe old age. However, due to the perception among the people that she was a witch, she was usually looked down upon and discriminated against. When she became old and needed help to feed, no one would come near her. In her last illness, no one would even give her water. After spending several days in extreme pain and agony, she set fire to her own cot and died.

Repentance from wailing and bawling

In 1898, the paternal grandfather of Chaudhry Zafrulla Khan^{ra}, Chaudhry Sikandar Khan, passed away in Daska. When Haḍrat Husain Bibi^{ra} learned of the passing away of her father-in-law, she took her three young children and went from Sialkot to Daska. As he had great love and affection for Haḍrat Husain Bibi^{ra}, she felt particularly saddened at his death. It was the custom in those days to lament and mourn the dead with loud bawling and wailing, particularly by the

womenfolk. Haḍrat Husain Bibi^{ra} took liberal part in such activities according to the custom of the day. Sometime after the death of Chaudhry Sikandar Khan, Haḍrat Husain Bibi^{ra} saw him in a dream. He took her and showed her a scene from Hell where several women were being given terrible punishment for doing bawling and wailing in their lives. He told her to learn from this scene and not to repeat such innovation again. Then her father-in-law showed her the graves of the Holy Prophet^{sa} and his daughter, Fatima^{ra}. These graves appeared to be in a garden with a fountain close by. Haḍrat Husain Bibi^{ra} performed her ritual ablution with the water of the fountain and repented from her own misdeed.

The vow broken and more wailing

After a little while, there was another death in the family and Haḍrat Husain Bibi^{ra} had to go for commiseration and condolence. Although she had been duly warned in her previous dream and had developed certain abhorrence for the act, she felt compelled to do bawling and wailing for the sake of her relatives.

Afterwards, she saw in a dream that her entire body was covered with ants and, hard as she tried, she could not get rid of them. As she removed the ants from her body, many more would take their place. She woke up from the dream terrified and badly shaken. After seeing that dream several times she came to the conclusion that it was a punishment for breaking her vow. She repented once more and vowed never to do such a thing again. After some time she saw her father-in-law again in a dream who admonished her for going back on her vow and told her not to repeat it. Then, giving her a shawl and pointing towards a pool of clear water, he told her to screen herself and bathe in the water. As she began to advance in the pool, the ants started to fall off her body and it became clear once again. After waking up, she thanked God and vowed that she shall never take part in such un-Islamic activities.

Third case of wailing and final repentance

After some time, a nephew of Chaudhry Nasrulla Khan passed away and Haḍrat Husain Bibi^{ra} yet again took some part in the customary wailing and crying. Again, in her dream she saw two bulls with large horns that attacked her and she found no place to seek refuge. Occasionally they would strike her, wounding her body. Every time she would go to sleep, she would see the same dream and it became difficult for her to get proper rest. This condition lasted nearly a month and Haḍrat Husain Bibi^{ra} spent many of the nights in prayers.

After a month long period of repentance, she once again saw her father-in-law in a dream who warned her that the door for any future repentance was now closed and that if she ever committed those acts again, her seeking of forgiveness shall not be accepted. He stopped the bulls and told her to go her way.

Remaining steadfast in her vow

Soon after this last repentance, a son of her husband's sister passed away and Haḍrat Husain Bibi^{ra} had to visit the family with several other family members. As they approached their destination, Haḍrat Husain Bibi^{ra} asked her companions not to do any bawling and wailing. It was also customary in those days for the neighbours to climb on their rooftops and watch such display of wailing carried out in a home where a death had taken place. As this group of ladies including Haḍrat Husain Bibi^{ra} quietly approached the house, the neighbours were disappointed to see no

loud cries and wails proceeding from them. Although they were teased for this lack of emotional display, they remained firm in their resolve and took no part in such activities during her stay.

From then on, she never broke her vow in this matter.

A son lost and a son gained

These were the days before she had been exposed to the teachings of the Promised Messiah^{as} and much of her spiritual upbringing used to be carried out through dreams in which she would usually see her father-in-law.

In 1903, she again saw her father-in-law in a dream and asked him to change her one rupee coin that was stained. Her father-in-law took the coin and gave her a replacement from his pocket, saying, “I am left with only this one coin which is a Muhammad Shahi¹⁶⁰ Rupee. It has the *Kalima*¹⁶¹ engraved on it. It should not be subjected to any disrespect.”

After this dream, Haḍrat Husain Bibi^{ra} was certain that God shall grant her another son but that one of her present sons, Hamdulla Khan who was in poor health, may pass away. Thus, a few months later her son named Asadulla Khan was born and after another few months the son named Hamdulla Khan fell victim to measles and passed away. Haḍrat Husain Bibi^{ra} displayed an excellent example of patience and perseverance and did not bring any untoward remark upon her tongue.

Husband’s exposure to Ahmadiyyat

Around that time, Haḍrat Husain Bibi’s father, Chaudhry Ilahi Bakhsh, and her brother, Maulawi Mubarak Ali, had both accepted Ahmadiyyat. However, Haḍrat Husain Bibi^{ra} had not yet learned anything about the Promised Messiah^{as} on her own. After the conversion of Maulawi Mubarak to Ahmadiyyat, the people filed a suit in the court to remove him from the *Imamat* (leadership in Prayer) in the Sialkot Cantonment Mosque. For fighting its case, the Ahmadiyya Jama‘at of Sialkot hired the services of Chaudhry Nasrulla Khan^{ra}, the husband of Haḍrat Husain Bibi^{ra}. As he was not yet an Ahmadi himself, Chaudhry Nasrulla Khan^{ra} had to familiarise himself completely with the claims of the Promised Messiah^{as} and the general beliefs of the Ahmadiyya Community and also endorse them during the presentations in the court. Later, he also appeared as a witness for the Promised Messiah^{as} in his case against Karam Din. For this reason, Chaudhry Nasrulla Khan^{ra} was quite favourably inclined towards Ahmadiyya beliefs.

Dreams that paved her way to Ahmadiyyat

Sometime in 1904, Haḍrat Husain Bibi^{ra} saw two dreams that eventually led her to accept Ahmadiyyat:

In the first dream she saw that throngs of people were headed somewhere and she asked her husband to get the transport ready and follow them. As the two proceeded, her husband stopped temporarily at someone’s home and she continued on to a large field where a number of people were gathered. In the middle of the field, a swing was hanging with its ropes stretching up to the sky. There was a cloth draped over the swing and it appeared as if someone was underneath it. On one side of the field was a gallery for seating with two empty seats. She took one of them and kept the other one for her husband, expecting him to join her soon. After a little while, the swing started to sway in an east-west direction and began to emit light. As the swing swayed higher and higher, the intensity of the light increased as well. With each sway, the people on that side would shout loudly, “May we be sacrificed

for you, O Messenger of Allah.” Eventually, the swing started to sway so far that it appeared that it was going from one corner of the earth to the other.

In the second dream, Haḍrat Husain Bibi^{ra} saw that she had departed for Mecca in a horse buggy around 4:00 am in the morning and, around 4:00 pm in the afternoon, the horse buggy stopped near a large banyan tree and the driver said that this was Mecca. In the dream, she was surprised on reaching Mecca so soon. After getting down, she went through a bazaar and a narrow street and arrived at a house where, in the courtyard, a thick register was lying on a large table. Next to the register was a box which had a hole at the top. She approached the box and, placing both hands on either side of the hole and bringing her mouth close, shouted three times: “O God! Forgive my sins!” And then asked, “Would You forgive?” At this, she received an answer in a loud voice: “I am the Forgiver. I shall forgive if your name is in this register.” In the dream she thought that perhaps this register was meant for recording births and deaths. She started to worry whether the keeper of the register had entered her name or not at the time of her birth. Then she woke up.

After some time she travelled to Data Zaidka and mentioned this dream of hers to her father who told her that she had observed the scene in Qadian and advised her to make her pledge to Huḍur. At this, Haḍrat Husain Bibi^{ra} responded that if that saintly person was indeed from God, then He shall definitely bless her with such visit and open up her heart for his truthfulness.

Seeing the Promised Messiah^{as} in her dream

After returning to Sialkot, Haḍrat Husain Bibi^{ra} saw another dream:

In the dream she found herself in her courtyard at night and seemed to be preparing for the arrival of many people. As she happened to go inside the large hall, she noticed some bright light in the room to the west where, she knew, there was ordinarily no lamp. As she advanced, she noticed that the room was full of light and a saintly person was sitting on the bed and writing something in a notebook. She entered the room and waited behind the person. When he felt that someone was in the room, he put his legs down to wear his shoes and it appeared as if he was preparing to leave. At this, she said, “O Haḍrat! I have never felt as happy in my life as I am feeling today. Please remain seated for a little while longer.” The saintly person stayed a while longer and when he was ready to leave, she asked him, “O Haḍrat! If someone asked me as to whom I have met, what should I answer?” The saintly person looked over his right shoulder and, raising his right arm, said, “If someone asks you as to whom you have met, answer that it was Ahmad.”

Haḍrat Husain Bibi^{ra} mentioned the above dream to her brother and father who said that it was Mirza sahib whom she had seen. When she explained that the saintly person had not mentioned his name as Mirza but as Ahmad, her brother told her that his full name was Mirza Ghulam Ahmad^{as}.

In a few days, the Promised Messiah^{as} travelled to Sialkot for the delivery of his paper known as *Lecture Sialkot*. Haḍrat Husain Bibi again saw a dream in which she went through a roofed lane and reached a house where, on the first story, she saw that saintly person again who asked her, “Even after seeing so many times you still do not believe?” At this she replied, “Praise be to God, I do believe now.”

Meeting the Promised Messiah^{as} and doing the bai‘at

The Promised Messiah^{as} arrived in Sialkot on November 2, 1904 and took up residence at the home of Mir Hamid Shah. The following day, Haḍrat Husain Bibi^{ra} wished to visit Huḍur and asked her husband for permission. Chaudhry Nasrulla Khan^{ra} gave his permission but told her to

just go and visit and not to do any *bai'at*. He told her that he was still doing his investigation and that they should decide on the matter together. At this, Haḍrat Husain Bibi^{ra} responded that if it turned out to be the same saint that she had seen in her dream, then she would not delay her *bai'at* since she had already admitted to believing in him in her dream and any more delay would be contrary to her promise. Her husband tried again to persuade her not to take any definitive step and then he proceeded to the courts for his work.

In the afternoon, Haḍrat Husain Bibi^{ra} proceeded to the house where the Promised Messiah^{as} was staying and took along her twelve year old son, Chaudhry Zafrulla Khan^{ra}. Looking at the house, she recognised it as the one she had seen in her dream. At the house, she asked Haḍrat Amman Jan^{ra} if she could see Huḍur who was preparing his *Lecture Sialkot*. Soon, he came and sat down on a cot that was set in the middle of the courtyard. Haḍrat Husain Bibi^{ra} also sat down on another settee nearby and told him that she wanted to do the *bai'at*. The Promised Messiah^{as} gave his assent and she performed the *bai'at*. At the end he raised his hands in silent supplications and others present in the room, including her son, joined in.

This was the only time that Haḍrat Husain Bibi^{ra} saw the Promised Messiah^{as} face to face. After that, she never had the occasion to meet him except in her dreams.

The aftermath of the *bai'at*

When her husband returned from the courts he enquired if she went to see Huḍur to which she replied in the affirmative. Then the husband asked if it was the same saint that she had been seeing in her dreams and she again replied in the affirmative. Then the husband remarked that he hoped that she had not taken any further step. At this, Haḍrat Husain Bibi^{ra} put her hand on her heart and, with her head inclined in respect, told him that she had taken the pledge. Immediately, the husband went pale and his lips began to quiver due to agitation. Finally he remarked, "That was not good." Chaudhry Zafrulla Khan^{ra} who was a witness to the entire exchange between his mother and father narrates that the father called a servant and asked him to move his bed to the adjoining room. At this, his mother asked the servant in suppressed passion to move his bed to the men's side of the house. In a conciliatory tone, the husband asked her as to why he should move to the men's side of the house. At this she remarked, "Because God, in His grace, has shown me the light while you are still in the dark."

Within a week, the husband, Chaudhry Nasrulla Khan^{ra}, also made his pledge of allegiance, taking his young son along.

The change caused by the *bai'at*

After the *bai'at*, Haḍrat Husain Bibi^{ra} progressed rapidly in her faith, sincerity and love for God and for His chosen ones. Although she was already tinged with such love even prior to the *bai'at*, but after performing it, it became so intense that she started to see the might and power of God in everything. At the same time, she became much more aware of the light of the Holy Prophet^{sa} and the truthfulness of the Promised Messiah^{as}.

There were noticeable changes in her actions and deeds as well. She would immediately follow any directive issued by the Promised Messiah^{as} or, after him, by his Khalifas without ever raising the question as to why or how.

A dream about King George V's succession

In 1910, Haḍrat Husain Bibi^{ra} saw in a dream that a large stone had fallen from the dome of the Sialkot Cantonment Cathedral and a hole had appeared. In the dream, she remarked to the sister of her husband, Sharifa Bibi, as to how ugly did the hole appear. At this Sharifa Bibi replied that the stone cutters were preparing a stone just like the previous one and would install it in place of the one that had fallen down. After a few days, King Edward VII¹⁶² passed away and King George V¹⁶³ succeeded in his place.

A four-Anna coin

While her youngest son, Asadulla Khan, was still in school, he happened to lose his writing slate. Haḍrat Husain Bibi^{ra} became quite angry with him at which he became terrified. The same night, she saw a saintly person in white robes in her dream who said, “You expressed such outrage at our servant for losing a thing worth mere four annas¹⁶⁴. Here, I give you four annas,” and he handed over a shining four-Anna coin to Haḍrat Husain Bibi^{ra}.

After waking up, she took a pitcher full of water and took it to the second story for the purpose of performing her ritual ablution prior to the Morning Prayer. In the bright moonlight, she saw something shining falling from above. It struck her pitcher and when she picked it up, it was a four-Anna coin. Considering it a sacred relic, she kept it in a safe place for a while. Eventually, it got mixed up with other coins in the house and was lost.

First visit to Qadian

In 1911, Chaudhry Zafrulla Khan^{ra} graduated from the Government College Lahore and his father decided to send him to England for higher studies. But first he was asked to take leave from Haḍrat Khalifatul Masih the First^{ra}. For this purpose the whole family travelled to Qadian in August of that year leaving Sialkot just before *Fajr* and arriving in Qadian just about ‘*Asr*’ time¹⁶⁵. It was the first visit of Haḍrat Husain Bibi^{ra} to Qadian and she found that the place was just like what she had seen in her dream. She was also happy to see Syedah Nusrat Jahan Begum^{ra}, the revered widow of the Promised Messiah^{as}, after an interval of some seven years.

Ashamed at using harsh words

After their one-day visit to Qadian, Haḍrat Husain Bibi^{ra} returned to Sialkot with her brother while her husband, Chaudhry Nasrulla Khan^{ra}, accompanied his son to Bombay to see him off on the ship. The day that Chaudhry Nasrulla Khan^{ra} was expected back in Sialkot, his mother started saying, “Praise be to God! Today my son will come back home.” After she said it a few times, Haḍrat Husain Bibi^{ra} could not take it anymore and exclaimed, “Aunty, why are you showing your impatience time and again? Your son has not gone abroad. If he does not come today, he will come tomorrow.”

Haḍrat Husain Bibi^{ra} used to say that remembering this incident, she always felt a sense of shame as to why did she utter those words which came out of her mouth almost without volition.

Immediate acceptance of the Second Khalifa

In 1914, when the turmoil regarding succession arose after the death of Haḍrat Khalifatul Masih the First^{ra}, Chaudhry Zafrulla Khan^{ra} was still studying in England. His father wrote him the

details of the dissension and suggested that, since it was a matter concerning religion, the son should decide on his own after careful analysis and prayers. His mother, on the other hand, informed him that she had already sent her letter of *bai'at* to the new Khalifa and urged him to do so immediately.

An unusual dream about Khalifatul Masih II

Again, Haḍrat Husain Bibi^{ra} took precedence over her husband in pledging allegiance to Haḍrat Khalifatul Masih the Second^{ra}. While she carried out her *bai'at* immediately, her husband took a few more days to do it. For her *bai'at* at this time, she was again guided by her dreams.

She saw in a dream that water was rising rapidly in the streets due to a flood and people were climbing on their rooftops for the sake of safety. Then suddenly, people started saying that a rabbit, who could talk, was swimming in the water. Then she found the rabbit in the courtyard of her own home. It was sitting on a plank of wood which was floating around. From the upper story, Haḍrat Husain Bibi^{ra} addressed the rabbit, "Khawaja, can you speak?" At this, the rabbit responded in the affirmative. Then she said, "Be careful that you don't get drowned." The rabbit answered, "If I get drowned, many more will perish with me."

A dream about some people's indecision

Around the same time, Haḍrat Husain Bibi^{ra} saw another dream:

She saw that a lot of people were gathered in a large field and appeared to be waiting for something to happen. Soon, a light appeared from the ground that was in the form of a very large electric lamp. Slowly, the light began to rise as if there was some mechanism that was lifting it. Many a people were attracted to the light and tried to come near it. Haḍrat Husain Bibi^{ra} also advanced toward the light and also asked her husband to hurry and see the light from up close while it was still near the ground. While they both watched, the light kept on rising and reached the sky, illuminating the entire field. Then Haḍrat Husain Bibi^{ra} saw a number of people wearing overcoats and Turkish hats who were standing by the canal and were not paying any attention to the light. She asked her husband as to why these people were not partaking of such a soul-inspiring view. Her husband answered that these people were looking at the water to see from which direction it was coming and to which direction it was flowing.

Persuading her husband to do the *bai'at*

Haḍrat Husain Bibi^{ra} used to say that when her husband delayed sending his letter of *bai'at* to Haḍrat Khalifatul Masih the Second^{ra}, she was extremely worried and started praying for him to make up his mind quickly. In those days, a lot of people used to come to their home and discuss the pros and cons of the developing situation *vis-a-vis* the Khalifa's election and the consequent dissension by some notable members. Many a time she confronted her husband and urged him to write the letter of pledge but he always responded with the statement that he was still thinking about it.

Eventually, one night he informed her that he had decided to write his letter of pledge. Haḍrat Husain Bibi^{ra} says that it felt to her as if the entire world had been illuminated. She thanked God and asked her husband to write the letter immediately. He said as the mail was going to leave the following day, he would write the letter at that time. Haḍrat Husain Bibi^{ra}, however, pleaded with her husband to do it right away. Jokingly, he asked her if she was going to sleep with the letter lying on her chest. She said that that was exactly what she intended to do so that she could have a

peaceful sleep. Upon this, the husband wrote the letter and gave it to her and she did go to sleep that night, keeping the letter on her chest. In the morning, the letter was mailed.

The illness of the husband and a portentous dream

In early August of 1926, Haḍrat Husain Bibi's husband, Chaudhry Nasrulla Khan^{ra}, was taken ill with a persistent cough. After a medical examination it was found that he was suffering from pleurisy and some water had collected in the lungs. Immediately, the doctors drained the water which gave him some relief. In late August, he began to suffer again with the same condition and the doctors discovered that water was collecting again in his lungs. This time, too, the water was drained. During the procedure, Haḍrat Husain Bibi^{ra} was in the adjoining room and saw the doctors leaving her husband's room. At their sight, she became quite perturbed and confided to her son, Chaudhry Zafrulla Khan^{ra}, that these two doctors were the same persons whom she had seen in her dream a few days ago and someone had pointed to them and said that they had murdered Chaudhry Nasrulla sahib.

While Chaudhry Nasrulla Khan's condition remained about the same, a few days later Haḍrat Husain Bibi^{ra} saw another dream and told her son, Chaudhry Zafrulla Khan^{ra}, about it.

In the dream she saw that her husband, who was sitting on a chair in front of a table, was writing something. On a sofa nearby in the same room, a young lady was also sitting. Shahrulla Khan, their son, said to the father, "If you are going, take this woman with you." At this, his father turned his neck and answered, "Mian, I will be discharged on Friday."

After narrating the dream to Chaudhry Zafrulla Khan^{ra}, his mother confided to him saying that it appeared that as soon as Friday began, he was going to leave them. She told him to start making all necessary preparations despite what the doctors said so that his body could be taken to Qadian for burial immediately. She asked him to write to his brothers and sister to arrive at the latest by Thursday evening and to also bring the burial sheets with them. She also told him to arrange the coffin and the necessary transportation to Qadian, all ahead of time. Chaudhry Zafrulla Khan^{ra} narrates that it was Tuesday August 31 when he started making the preparations and his father was still ill, but his condition had not deteriorated to any alarming level.

The dream coming true and the husband's demise

On Thursday afternoon, his father confided to Chaudhry Zafrulla Khan^{ra} that when he closed his eyes, he felt as if the entire room was filled with varying kinds of fruits and he could smell their fragrance. He also confided that he did not feel restless any longer.

By Thursday evening all his children had arrived and were spending time with the father. However, it was only Chaudhry Zafrulla Khan^{ra} who was privy to his mother's dream. Later on Thursday, Chaudhry Zafrulla Khan^{ra} was informed that all necessary arrangements had been made and that the transport will be ready by 2:00 am Friday morning.

While sitting with his father on the bed, Chaudhry Zafrulla Khan^{ra} leaned over and whispered into his father's ear, "I love you so much that I wish I could take all your pain myself." At this, his father extended his arm and, pulling his son's face close to his own, whispered back in his ear, "Such a wish is not acceptable to God; everyone at his own turn."

While the guests were eating their evening meal, his mother said to Chaudhry Zafrulla Khan^{ra} that he should move his father's bed to the courtyard on the men's side of the house which is more spacious and airy. At this, Chaudhry sahib asked his father who responded, "Yes, take me there."

When Chaudhry sahib asked him if he liked that courtyard more, his mother answered that he had already passed away. It was early morning of Friday, September 3, 1926.

When all preparations had been made, the Funeral Prayer was offered for Chaudhry Nasrulla Khan^{ra} and Haḍrat Husain Bibi^{ra} also participated in it. Before the coffin was loaded in the car, she walked over and, supported by Chaudhry Zafrulla Khan^{ra}, addressed her dear and departed husband in the following words:

“Be in God’s care. You kept me happy in every way and fulfilled even my least desire. My heart has always been satisfied with you. I do not recall if I ever received any grief or pain from you. But if I had, I forgive you for the sake of God’s pleasure. I have been guilty of many faults and shortcomings for which I shall ask God to forgive. May God shade you with His own mercy. Please convey my greeting to your father and, if possible, let us know of your condition.”

Chaudhry Zafrulla Khan^{ra} writes that although she must have felt a great deal of pain in her heart for being separated from a husband of nearly half a century, she did not exhibit any emotions that would give it away.

Around 2:00 or 3:00 am on Friday morning, the small caravan left Lahore and arrived in the orchard of Haḍrat Amman Jan^{ra} in Qadian. Haḍrat Khalifatul Masih the Second^{ra} was at Dalhousie at the time and sent a message that if it was alright from a medical point of view to delay the burial, he was on his way to lead the Funeral Prayer himself. Due to the monsoon rains, the road from Dalhousie was in poor condition and Huḍur arrived in Qadian late that night. The next morning, on Saturday, September 4, Huḍur led the Funeral Prayer and Chaudhry Nasrulla Khan^{ra} was laid to rest in the *Bahishti Maqbarah* at Qadian in the area dedicated specifically for the Companions.

A dream of a non-Ahmadi lady

The following day after the burial, the family returned to their home town in Daska. A number of people came over to offer condolences. One non-Ahmadi lady confided to Haḍrat Husain Bibi^{ra} that the previous day, on Saturday September 4, she was suffering with fever which was at its peak. She said that while she was in a state of semi consciousness, she saw Mian Jumman—who used to work for Chaudhry Nasrulla Khan^{ra} and accompanied him on Hajj—who said to her, “Let’s take you to Qadian.” She said that in her dream she started walking with him and she had gone only a short distance when he pointed out and said, “Look at Qadian over there.” She said that she saw a garden and entered it. In the garden was a house and she entered the house. In the large hall in the front, there was a bed on which she saw Chaudhry Nasrulla Khan^{ra} reading the Holy Qur’an. Nearby, a beautiful young lady was standing and moving a hand fan over him. Different kinds of fruits were laid out in the room. Chaudhry sahib beckoned them in and asked them to sit down. Then, addressing her, he said, “Tell the mother of Zafrulla Khan^{ra} that I am very happy.” The woman then told Haḍrat Husain Bibi^{ra} that she woke up and her fever had completely subsided and she was completely healthy.

A message from the grave

After the death of her husband, Haḍrat Husain Bibi^{ra} saw him in her dreams two or three times, always with the same young lady with whom she had seen him some three days prior to his death. After seeing him in this manner, Haḍrat Husain Bibi^{ra} became a little uneasy as to why the lady was always with him. However, she never confided this fact to anyone else. After some time, a cousin sister of Haḍrat Husain Bibi^{ra} visited her and during the conversation, mentioned that she

had a message from Chaudhry Nasrulla Khan^{ra} for Haḍrat Husain Bibi^{ra}. After enquiring as to what the message was, the cousin sister said that she saw Chaudhry sahib in her dream a few days ago while a young lady was moving a fan over him. After some talk, he said to her, “Go tell the mother of Zafrulla Khan^{ra} that she became irritated for nothing. This woman has been appointed for my service. I have no relation with her.”

What fear and love of God can accomplish

Once Chaudhry Zafrulla Khan^{ra} asked his mother as to why his own lengthy discussions with people on the subject of Ahmadiyyat had little effect on them while she would only meet someone for a few times and that person would be favourably influenced. At this she replied, “Son, I am not an educated woman and I have not gained any particular knowledge. It is only that I fear God and love Him.”

A frightening dream about her son

Chaudhry Zafrulla Khan^{ra} writes about an incident that dates back to December 31, 1931 when he was in Lahore with his mother. She appeared to be very sad and constantly dabbed at her eyes. When he asked her the reason, she said there was nothing unusual and she was just sad because he was planning on returning to Delhi the next day.

Next morning, Chaudhry Zafrulla Khan^{ra} left Lahore for Delhi by car. While he was somewhere between Kartarpur and Jalandhar, his car collided with a cart and he suffered serious injuries to his face. He was immediately taken to a hospital in Jalandhar and his mother was advised of it back in Lahore. After finding out that her son was alright, she confided to him that the reason she appeared to be so sad the previous day was because she had seen a bad dream. In her dream, she saw a black cloud rising that caused near darkness. Then she saw the lightning strike and after that the weather cleared up. In the dream, people remarked that all was safe and no damage had been done although some damage was done to the adjoining house. She saw that a black streak was still there outside of her son’s room where the lightning had struck.

She had immediately given some alms in propitiatory offering and was now glad that her son had been saved.

The sudden death of Chaudhry Jalaluddin

Chaudhry Zafrulla Khan^{ra} writes that in July 1932, he received a telegram from Lahore one night advising him of the sudden death of Chaudhry Jalaluddin, Assistant Post Master General, who was related to them and for whom his mother had deep affection. The family decided not to tell Haḍrat Husain Bibi^{ra} about this tragedy otherwise she would spend the entire night in anxiety.

The next morning, when Chaudhry Zafrulla Khan^{ra} went to her room, he found her extremely sad. On enquiring she said that she had seen two dreams the previous night which had caused her considerable anxiety. In the first dream, she saw someone, likely from their clan, who was wrapped in a white sheet and was being supported by her departed husband and was being helped down the stairs. In the second dream, she saw someone handing her a notebook. On asking she was told that Jalaluddin had been transferred and this is the book of his accounts.

After this, Chaudhry Zafrulla Khan^{ra} intimated to her the bad news that he had received in the telegram the night before.

A perceptive eye and sympathy for the perpetrators

In 1933, while Chaudhry Zafrulla Khan^{ra} was on a visit to England, Haḍrat Husain Bibi^{ra} was residing in Model Town, Lahore. One day, when she said her *salaam* after the noon Prayer, she noticed some labourers working on the neighbour's house. At that particular moment, she saw that one worker was pointing out to the other worker the ladies' courtyard of their house. For an instant she thought that perhaps one worker was telling the other to perpetrate a theft in the secrecy of the night. Immediately, however, her own heart reproached her for suspecting ill in the case of those poor labourers. Hence, she immediately asked for forgiveness from God.

The same night when she was sleeping in the veranda of the ladies part of the house, she felt if someone had sat down on the side of her bed and was reaching for her hands through the mosquito netting as if to remove her bangles. After standing up, she demanded as to who the person was and also called others to put on the lights. At this, the man ran to the courtyard while she followed him and started to rebuke him severely for invading the ladies privacy. Although the person could have easily done away with her with a single strike of his arm, he kept on retreating until men arrived from the men's side of the house and arrested him. His two partners, who were waiting outside in the garden, were arrested as well. It turned out to be the same labourers who were working on the nearby house and whom she had seen the previous day.

When these persons were prosecuted, Haḍrat Husain Bibi^{ra} was taken with pity and did not wish them to suffer unduly. She thought that a sentence of three to four months was more than sufficient for the person who had come inside the house and believed that the other two should not be punished at all. The magistrate, however, sentenced all three of them for one year each. Now, Haḍrat Husain Bibi^{ra} started to figure out as to how their sentences could be reduced.

Soon when Chaudhry Zafrulla Khan^{ra} returned from his business visit from England, his mother apprised him of the details of the case and asked him to have their sentences reduced. Chaudhry sahib said that he was prepared to plead on their behalf but to have a significant impact on their sentences he would have to question the reliability of witnesses from his own home. The mother ruled out this procedure. He then suggested that perhaps he should write to the Governor for leniency in their sentences. There, too, he had to divulge that he was doing so at the behest of his mother. This process was ruled out, too. Finally, it was decided that Haḍrat Husain Bibi^{ra} would simply pray for them as they had already filed an appeal in their case. Eventually, their appeal was heard and the new verdict came precisely as Haḍrat Husain Bibi^{ra} had hoped.

Sympathy with an Ahrari opponent

One day Haḍrat Husain Bibi^{ra} was preparing some clothing with her own hands when Mian Jumman asked her as to what they were. She responded that they were for the children of a certain person. At this, Mian Jumman laughed and said, "You are strange. He is an Ahrari¹⁶⁶ and our opponent. These people find some new way to hurt us every day and here you are trying to help his children." Haḍrat Husain Bibi^{ra} responded, "Whenever they do any mischief, God keeps us safe. As long as God is with us, the mischief of the opponents can do no harm. However, this particular person is poor and has no means to clothe his children and grandchildren." Then, as a punishment for disliking her act, she forced Mian Jumman to deliver the clothing to the person himself. As a final directive, she asked him to go by night so that his other friends did not find out that he was receiving something from an Ahmadi home.

Helping another Ahrari opponent

It was around the same time that a money lender seized all the cattle of a poor farmer after a court award in his favour. This farmer, too, was from the Ahrari group. At the time of confiscation of animals, the farmer's young son got hold of one calf and pleaded, unsuccessfully, to let it remain as his father had given it to him. All that the poor farmer possessed were these few animals that were now taken over by the money lender. Haḍrat Husain Bibi^{ra} was stationed at Daska at the time and was taken over by emotions of extreme pity after learning of the poor farmer's plight. She called Mian Jumman to do something for the farmer. He refused to take any steps since the farmer was an Ahrari opponent.

She then called over her two sons, Abdulla Khan and Asadulla Khan from Kasur and Lahore respectively and asked them to help (Chaudhry Zafrulla Khan^{ra} at the time was temporarily out of the country). Finally it was decided to pay up the farmer's loan to the money lender and have him return all the animals. All three of them contributed the money and the same day the money lender's loan was retired and he returned all the animals to the farmer.

A dream about her son's promotion

In the summer of 1934, Haḍrat Husain Bibi^{ra} saw in a dream that a globe of brilliant light was moving to and fro outside her window. Each time it came even with the window, a commanding and majestic voice issued from it, saying, "Shall be Chief Justice—Zafrulla Khan, son of Nasrulla Khan." This was repeated three times.

At the time, her son Zafrulla Khan^{ra} was only a practising lawyer. It would be thirty-six years later, long after her demise, that he would be accorded the rank of President of the International Court of Justice in The Hague and thus act as chief justice of the court.

A complaint to the Viceroy and Lady Willingdon

In 1935, an Ahrari mischief monger attacked Haḍrat Mirza Sharif Ahmad^{ra}, the youngest son of the Promised Messiah^{as}. This incident greatly affected Haḍrat Husain Bibi^{ra} who found it hard to eat or sleep. Eventually, she came up with a scheme and confided it to her son, Chaudhry Zafrulla Khan^{ra}. She said that the wife of the then Viceroy¹⁶⁷, Lady Willingdon, treated her very well and if she could only meet with her—and the Viceroy, too—

she would tell them how the British Government was treating the Ahmadiyya Community and was letting a loafer now attack the son of the Promised Messiah^{as}. At this, Chaudhry sahib said that meeting with the Viceroy and his wife could be arranged but she would have to present her own case since he did not want the Viceroy to get the impression that he had put her mother up to make the complaint. She agreed to it.

At the appointed time, Haḍrat Husain Bibi^{ra} and Chaudhry Zafrulla Khan^{ra} went over to see the Viceroy and Lady Willingdon. Lady Willingdon sat next to Haḍrat Husain Bibi^{ra} and throughout her visit, kept holding her hand. Haḍrat Husain Bibi^{ra} told the Viceroy of the great esteem in which the Ahmadis held the British because of their fair justice system and the fact that the Promised



Freeman Freeman-Thomas, 22nd
Viceroy and
Governor
General of India



Lady Willingdon,
wife of the Viceroy

Messiah^{as} had asked the Ahmadis to do so. She even told him that she constantly prayed for the wellbeing of the British Empire. When she advised him that recently a loafer had attacked the brother of the present Khalifa, Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}, Lady Willingdon became extremely perturbed and looked at her husband for confirmation. The Viceroy explained that he had discussed the matter in detail with Chaudhry Zafrulla Khan^{ra} and was prevented from taking any real action since the matter fell under the jurisdiction of the Punjab Governor. He told Haḍrat Husain Bibi^{ra} that it was not correct for him to interfere in the local matters of the Province. At this, Haḍrat Husain Bibi^{ra} asked him to politely bring it to the attention of the Governor and ask him to remove this complaint by the Jama'at. While the Viceroy assented to do so, Lady Willingdon was much more emotional and said to Haḍrat Husain Bibi^{ra} that she herself would speak to the Punjab Governor on this matter.

A sagacious perspective

At another occasion, Lord Willingdon asked Haḍrat Husain Bibi^{ra} as to what was easier: running the household or running the country's government? Haḍrat Husain Bibi^{ra} replied, "Whichever God Himself makes it easier to be carried out." The Viceroy was taken aback with this answer.

A dream about Mir Inamullah Shah

In 1935, Mir Inamullah Shah travelled to Hyderabad Deccan where he fell seriously ill. Haḍrat Husain Bibi^{ra} used to be very affectionate towards him. When Chaudhry Zafrulla Khan^{ra} asked his mother to pray for his health and recovery, she displayed great deal of anxiety and narrated a dream of hers that she had seen some time earlier.

She saw in her dream that she was in a courtyard in the upper story of a house and was sitting on a cot along with Mir Inamullah Shah and Chaudhry Bashir Ahmad. Then she saw Chaudhry Jalaluddin coming into the courtyard through a window. At this she became frightened since he had already passed away. She signalled to Chaudhry Bashir Ahmad to go inside the house at which he opened the door and the two of them went in. Through the window pane she saw that Chaudhry Jalaluddin had sat down with Mir Inamullah Shah on the bed and then both of them pulled over the same quilt and lay down together.

When she narrated this dream of hers to her son, Chaudhry Zafrulla Khan^{ra}, he remarked that the interpretation of this dream was very straight forward and had he known about it earlier, he would have asked Mir Inamullah Shah to come back from Hyderabad earlier. Now, nothing could be done except prayers.

Two days later, Haḍrat Husain Bibi^{ra} was praying for Mir Inamullah Shah sometime between the *Tahajjud* and *Fajr* Prayers when she heard a voice saying: "His current has been stopped." Haḍrat Husain Bibi^{ra} immediately went into the room of her daughter-in-law and after waking her up, told her that Mir sahib has passed away. In the morning they received a telegram advising them that Mir Inamullah Shah had died the previous night. When the full details became available, they learned that he had died about the same time when Haḍrat Husain Bibi^{ra} had heard the voice.

A dream about her grand-daughter's birth

In May 1936, Haḍrat Husain Bibi^{ra} saw in a dream that a servant brought a plate on which there were five pieces of fruit similar to mangoes, five rupees in currency and a nose-pin made out

of gold. The servant took the name of Chaudhry Nasrulla Khan^{ra}, her husband, and said that he had brought these things. Haḍrat Husain Bibi^{ra} remarked in her dream that these were the same fruits that he said he would bring himself in a plate after they ripen.

In the morning, Haḍrat Husain Bibi^{ra} narrated this dream to her daughter-in-law (the wife of Chaudhry Zafrulla Khan^{ra}) and asked her if she was expecting. Partly out of modesty and partly due to the fact that she herself was not quite sure, she responded in the negative. At this Haḍrat Husain Bibi^{ra} said, “You deny it but God has shown it to me very clearly. I am sure that He shall fulfil this good news with His grace.”

On January 12, 1937, just about nine months later, a daughter was borne to Chaudhry Zafrulla Khan^{ra} named Amtul Haiy. A few hours before her birth, Haḍrat Husain Bibi^{ra} told her daughter-in-law that a girl shall be born. While in a state of half slumber, she noticed that there was a lot of hustle and bustle in the house and people were saying: “Bibi has come—very beautiful.”

A dream about a spacious home

In April 1938, Haḍrat Husain Bibi^{ra} was taken seriously ill. Earlier in her life she had seen a dream according to which she would pass away around the end of April. In early April of that year, she saw a dream which made her very happy. She saw that the Promised Messiah^{as} was sitting on a cot and seemed very happy. When she laid her eyes on him in the dream, she felt very happy, too. She asked him if she could be permitted to press his feet. With great affection, he moved his feet to one side of the cot so that there would be enough room for her to sit on it as well. She sat down on the cot and began pressing his feet. She felt at the time that Huḍur seemed very happy and it occurred to her that she should ask him for some prayers for her. While she was still thinking as to what she should ask, Huḍur turned to someone on his right, and pointing towards her, said, “Make her home spacious.” Then she woke up.

When she visited Qadian, she mentioned this dream of hers to Haḍrat Khalifatul Masih the Second^{ra} and remarked, “Huḍur, when I saw the dream, I was about to make a complaint to you that how could my home be made more spacious when on one side Abdus Sattar Afghani is buried and on the other side someone else.” At this Huḍur smiled and replied that the home seen in the dream pointed to a place in heaven. Later on she confided to her son, Chaudhry Zafrulla Khan^{ra}, that she knew very well that the dream pointed to a home in heaven but she associated it to her grave just to make Huḍur laugh.

A *palki* for her journey

Around April 30 when she was at Shimla, she saw her late husband in a dream. Addressing her, he said, “I have brought a *palki*¹⁶⁸ for you. Now whenever you are ready, we can depart.” At this Haḍrat Husain Bibi^{ra} replied in her dream, “I shall be ready at the time of *Tahajjud*¹⁶⁹. It would be better to travel at that time so that the journey can be completed before it gets too hot.” At this, her husband remarked, “It would be better if we leave after eight O’ clock when the children have finished their breakfast. Otherwise, they would be put to trouble.”

On May 16, 1938, Haḍrat Husain Bibi^{ra} passed away in Qadian at 9:00 am in the morning, after everyone, including the guests and servants, had finished their breakfast. She was laid to rest in the *Bahishti Maqbarah*, at the feet of her husband.

In the footsteps of Rabia al-Basri

Haḍrat Husain Bibi^{ra} was truly an exalted lady and a great credit to the women-folk of the Ahmadiyya Jama‘at. In her humility and meekness, in her devotion to God and to His chosen ones, and in her prayers and spiritual experiences, Haḍrat Husain Bibi^{ra} reminds one of Rabia Basri (717-801 C.E.), the medieval Sufi saint from Basra.



Haḍrat Munshi Zafar Ahmad Kapurthalvi^{ra} (1863-1941)

Introduction

Before the Promised Messiah^{as} made any claims, many a person in India and the adjoining lands were waiting for the appearance of the Mahdi and the return of Jesus son of Mary. Falling in this category was a small group of devotees living in Kapurthala¹⁷⁰. The members of the group included: Munshi Zafar Ahmad^{ra}, Munshi Arora Khan^{ra}, Munshi Abdur Rahman^{ra}, Mian Muhammad Khan^{ra} and Munshi Fayyaz ‘Ali^{ra}. This group of five came to be known as the Companions from Kapurthala. Yaqub ‘Ali ‘Irfani^{ra} considers Haḍrat Munshi Zafar Ahmad^{ra} as the “Adam” of the group. According to him, it was his sincerity and quality of personal life that acted as catalyst for the others to be drawn into love with the Promised Messiah^{as}. Afterwards, it became difficult to ascertain as to who had excelled whom. Every one of them was unique in his own way and worthy of being followed.



Although the appellation of “Kapurthalvi” remained with his name, Haḍrat Munshi Zafar Ahmad^{ra} was not originally from Kapurthala. Born at the ancestral village of Baghpat (District Meerut), he moved to Kapurthala at age seventeen to live with his uncle, Hafiz Ahmadullah, who had no children of his own and was appointed Tahsildar. His uncle treated him like his own son and transferred all his property to the nephew’s name.

Haḍrat Munshi Zafar Ahmad^{ra} had obtained much of his early education at his home village, studying in *Madrasahs*. On arrival at Kapurthala, he sought some means of livelihood and obtained a job in the courts as writer of appeals. In those days, only one person in the court was allowed to draft appeals in the court cases. The fact that he had an excellent handwriting, helped considerably in performing the work. The supervising magistrate used him mostly as Head Clerk which gave him lot of free time to come and go as he pleased, without the usual constraints of a civil service job.

A trust discharged to the rightful owner

Munshi sahib’s uncle, Hafiz Ahmadullah, with whom he used to reside in Kapurthala and who had no children of his own, had transferred his entire property into the name of Haḍrat Munshi Zafar Ahmad^{ra} in his own lifetime. After the uncle’s death, Munshi sahib^{ra} realised that the rightful owner of the property should be his uncle’s wife. He thus tore up the letter of transfer and the entire property was handed over to his aunt.

An interest in the Promised Messiah’s writings

A good friend of him, Haḍrat Munshi Arora Khan^{ra}, also worked at the same court. The office of another friend, Mian Muhammad Khan^{ra}, was also close by. It was usual practice for Haḍrat Munshi Zafar Ahmad^{ra} and other Ahmadi friends to gather at the office of Mian Muhammad Khan^{ra} after work where they would enjoy talking about the Promised Messiah^{as} and his latest writings.

Meeting the Promised Messiah^{as}

Haḍrat Munshi Zafar Ahmad's acquaintance with the Promised Messiah^{as} predates the latter's claims. Somehow, a copy of Promised Messiah's book, *Brahin-e Ahmadiyya*, made it into the hands of Munshi sahib^{ra} who was extremely impressed by the erudition and scholarship of the author and the most eloquent expression of his thoughts in the book. Just reading the book created great reverence and love in his heart for the Promised Messiah^{as}. His first meeting with the Promised Messiah^{as} took place in Ludhiana which the latter happened to be visiting. After this first meeting, Munshi sahib^{ra} began to travel to Qadian regularly. Many a time he asked Huḍur to accept his *bai'at* but the latter replied that he had not been granted permission as yet.

Undertaking the *bai'at*

On December 1, 1888, the Promised Messiah^{as} announced that he would start taking *bai'at*. When he arrived in Ludhiana for this purpose some three months later, several of the Kapurthala friends went there to take the oath of allegiance. Haḍrat Munshi Arora Khan^{ra}, Haḍrat Munshi Zafar Ahmad^{ra} and Haḍrat Mian Muhammad Khan^{ra} left immediately. Haḍrat Munshi Abdur Rahman^{ra} waited for a day to do the *istikharā* prayer¹⁷¹. When in his dream he heard the voice saying: "Come on", he also left for Ludhiana the following day. When these companions undertook the oath of allegiance, some eight or nine persons had already performed the *bai'at*. Thus, they were among the very first people who affirmed the truth of the Promised Messiah^{as} in a formal way.

It is reported that Promised Messiah^{as} accepted the *bai'at* one at a time and would close the door of the room. During the *bai'at*, his body used to tremble with emotion. After the *bai'at*, he would carry out a long silent prayer.

After Haḍrat Munshi Zafar Ahmad^{ra}, his father, Mushtaq Ahmad Muhammad Ibrahim, also performed the *bai'at*. However, he passed away after a short while and it is not certain if he ever had the opportunity to meet the Promised Messiah^{as}.

An interesting incident at Ludhiana

After the *bai'at* and during his stay at Ludhiana, Haḍrat Munshi Zafar Ahmad^{ra} witnessed an interesting incident. He narrates that in a gathering with the Promised Messiah^{as}, a Sufi-minded person asked him if he could help him in seeing the Holy Prophet^{sa}. The Promised Messiah^{as} answered, "There are certain conditions for this." Then, looking at Haḍrat Munshi Zafar Ahmad^{ra}, he continued, "Or someone is blessed by God."

Haḍrat Munshi Zafar Ahmad^{ra} narrates that that very night he saw the Holy Prophet^{sa} in his dream.

In the company of the Promised Messiah^{as}

Haḍrat Munshi Zafar Ahmad^{ra} had an excellent handwriting and was skilled in the art of composing letters. Whenever he visited Qadian, the Promised Messiah^{as} asked him to check his mail, make summaries of the letters and also prepare responses. Sometimes the Promised Messiah^{as} would dictate to him the text for the poster announcements and occasionally of his books as well. For this reason, he started to spend considerable time in the company of the Promised Messiah^{as}. Once Haḍrat Hakim Nuruddin^{ra} confided to him that he envied his position of being a scribe since it had brought him so close to the Promised Messiah^{as}.

Vying with one another for financial sacrifices

During one of his visits to Ludhiana, the Promised Messiah^{as} had to print some poster announcements and needed sixty rupees for this purpose. The need was rather urgent and he did not have the sum on him. Haḍrat Munshi Zafar Ahmad^{ra} happened to be in Ludhiana at the time and was told to arrange this sum through the Kapurthala Jama‘at. Munshi sahib^{ra} immediately returned to Kapurthala and, without telling anyone in the Jama‘at, sold his wife’s jewellery and handed over the required sum to the Promised Messiah^{as}. Huḍur was delighted and prayed for the Kapurthala Jama‘at (not knowing exactly where the money had come from).

When after a few days, Haḍrat Munshi Arora Khan^{ra} visited the Promised Messiah^{as} in Ludhiana, the latter remarked, “Munshi sahib, your Jama‘at has helped at a very critical time.”

When Haḍrat Munshi Arora Khan^{ra} found out exactly what had transpired, he became extremely angry with Haḍrat Munshi Zafar Ahmad^{ra} for not giving him the opportunity to participate in this sacrifice. Although Haḍrat Munshi Zafar Ahmad^{ra} tried to make light of the entire matter, Haḍrat Munshi Arora Khan^{ra} kept on saying, “Haḍrat sahib had faced a need and you did not even tell me.”

Dialogue with Maulawi Muhammad Husain Batalawi

One time Haḍrat Munshi Zafar Ahmad^{ra} was travelling with the Promised Messiah^{as} to Delhi. At the Amritsar railway station, Munshi sahib^{ra} saw Maulawi Muhammad Husain Batalawi (1840-1920) who was a bitter enemy of the Promised Messiah^{as}. Munshi sahib informed Huḍur of his presence and Huḍur said to let Maulawi Muhammad Husain know of him as well. Haḍrat Munshi Zafar Ahmad^{ra} had been acquainted with Maulawi Muhammad Husain for a long time. As he approached him, Maulawi Muhammad Husain said jokingly: “O Kapurthalvi! You have still not given up wandering on the wrong road.” After this, the following conversation took place between the two:

Munshi sahib^{ra}: “Huḍur is going to Delhi”.

M. M. Husain: “What is that got to do with me?”

Munshi sahib^{ra}: “Then who will do your work there?” [meaning who would oppose him there]. At this, Maulawi Muhammad Husain started cursing at Munshi sahib^{ra}.

M. M. Husain: “I wrote a very compelling article denouncing Mirza sahib. I would have shown it to you but the bag, in which I put it, has been lost.

Munshi sahib^{ra}: “So, you still won’t believe in him?”

M. M. Husain: “Is this, too, a miracle of Mirza sahib?”

Munshi sahib^{ra}: “Why not! What else is a miracle?”

M. M. Husain: “So, can’t I write that article again?”

Munshi sahib^{ra}: “Can’t God make it disappear again?”

The Promised Messiah’s prayer for his son

Around 1896, Haḍrat Munshi Zafar Ahmad^{ra} was blessed with a son. The Promised Messiah^{as} wrote a letter of congratulation to Munshi sahib^{ra}, selecting the name Muhammad Ahmad for the boy and prayed for his longevity. The boy, Shaikh Muhammad Ahmad Mazhar, lived for 97 years, passing away in 1993 and made important contributions to the literature of the Jama‘at. After the Promised Messiah^{as} claimed that Arabic was the mother of all languages, Shaikh Muhammad

Ahmad Mazhar spent his life time researching the words in various languages and establishing their derivation from Arabic roots.

The Promised Messiah^{as} offers some sweet syrup

One time Munshi sahib^{ra} came to visit the Promised Messiah^{as} at his home. He found him sitting on the floor on a piece of jute cloth. After seeing Munshi sahib^{ra}, the Promised Messiah^{as} got up to get a cot. When Munshi sahib^{ra} offered to carry it, the Promised Messiah^{as} said that he would carry it himself since it was heavy. Then he asked Munshi sahib^{ra} to sit on the cot while he himself sat down on the floor, saying that he felt comfortable there. Reluctantly, Munshi sahib^{ra} did as he was told.

Munshi sahib^{ra} narrates that since he felt thirsty, he looked at some earthen water pitchers but found no cup nearby. Realising his need, the Promised Messiah^{as} went downstairs and brought a glass and two bottles of syrup and remarked, “A number of days have passed since I received these bottles of syrup. We had decided that first we will offer it to some guest and then we will partake of it ourselves.”

The Promised Messiah^{as} then mixed some syrup in a glass of water and gave it to Munshi sahib^{ra} who said, “First Huḍur should drink something from it and then I shall drink it.” The Promised Messiah^{as} drank a mouthful and handed the glass to Munshi sahib^{ra} who drank the rest. When Munshi sahib^{ra} praised the syrup, the Promised Messiah^{as} gave him one bottle and asked him to serve the second one to the guests outside.

A trust of some broken pottery

Haḍrat Munshi Zafar Ahmad^{ra} narrates that one day he was with the Promised Messiah^{as} when another companion, Syed Fazal Shah^{ra}, was pressing his feet. The Promised Messiah^{as} fell into a light sleep. Syed Fazal Shah^{ra} pointed out to Munshi sahib^{ra} that there was something very hard in the Promised Messiah's pocket. When he took it out, it turned out to be some broken pieces of pottery. Munshi sahib^{ra} was about to throw them away when Huḍur woke up and said, “Mahmood¹⁷² has put them in my pocket while he was playing. Don't throw them away and put them back in my pocket. He trusted us with these playthings and if you throw them away, how would we give them back?”

A promotion at the appropriate time

Haḍrat Munshi Zafar Ahmad^{ra} used to work as a scribe in the court. One time, while he was pressing the feet of the Promised Messiah^{as}, Munshi sahib^{ra} made the remark: “Would I always remain a scribe?” The Promised Messiah^{as} said, “There is freedom in this work. You can come frequently to us and spend more time here.” Then after a little while, the Promised Messiah^{as} said, “It would be good if Munshi Arora Khan^{ra} takes up another job and you can fill his position (which was that of Head Clerk).”

Praise be to God that this wish was fulfilled word for word. During the lifetime of the Promised Messiah^{as}, Haḍrat Munshi Zafar Ahmad^{ra} remained a scribe and had plenty of opportunities to visit his master. After his demise, Haḍrat Munshi Arora Khan^{ra} got promoted to Tahsildar and Haḍrat Munshi Zafar Ahmad^{ra} filled his position as the Head Clerk.

“Are you and I two different persons?”

The following incident was narrated by Haḍrat Munshi Zafar Ahmad^{ra} to Malak Ghulam Farid.

One time Munshi sahib^{ra} was appointed in Qadian to answer the letters of the Promised Messiah^{as}. One day, a letter came in the mail that was marked private and to be opened only by the Promised Messiah^{as}. Without opening it, he placed the letter in front of Huḍur. When the Promised Messiah^{as} enquired as to what it was, he replied that it was a letter that could only be opened by him. The Promised Messiah^{as} returned the letter to Munshi sahib^{ra} and said, “You read it please. Are you and I two different persons?”

After narrating the above incident to Malak Ghulam Farid a long time after the Promised Messiah’s demise, Munshi sahib^{ra} began to cry and said, “What a difference between God’s beloved Messiah^{as} and this sinner. But look at the courtesy that he said, ‘Are you and I two different persons?’”

A tribute by the Promised Messiah^{as}

The Promised Messiah^{as} has mentioned the name of Haḍrat Munshi Zafar Ahmad^{ra} and other companions from Kapurthala in a number of his books. In his book, *A’ina Kamalat-e Islam*, the Promised Messiah^{as} included a list of his companions, entering the names of Haḍrat Munshi Arora Khan^{ra}, Haḍrat Mian Muhammad Khan^{ra} and Haḍrat Munshi Zafar Ahmad^{ra} at numbers 7, 8 and 9.

In his book, *Azala Auham*, the Promised Messiah^{as} writes this about Haḍrat Munshi Zafar Ahmad^{ra}:

“My friend for the sake of God, Munshi Zafar Ahmad sahib, is a young, pious, taciturn and sincere person having keen intelligence. He displays signs of fortitude, enlightenment and loyalty. He understands the established truths very well and takes pleasure in them. His love with God and the Holy Prophet^{sa} is sincere. As well, he displays both traits: respect—which is necessary for obtaining blessings—and good presumption—which is the right prescription on this way. May God give him the best of rewards.”

Onward bound with a “fully loaded ship”

A year before he passed away, Haḍrat Munshi Zafar Ahmad^{ra} saw a dream in which he saw himself close to the Promised Messiah^{as}. From then on he appeared to be simply waiting to go. On August 15, 1941, he fell ill. Munshi sahib^{ra} confided to his son, Shaikh Muhammad Ahmad Mazhar, “I am not a bit afraid of death. My ship is fully loaded!”¹⁷³

On August 20, 1941, Haḍrat Munshi Zafar Ahmad^{ra} passed away in Kapurthala. His body was brought to Qadian and he was buried in the *Bahishti Maqbarah*. Haḍrat Maulawi Sher ‘Ali^{ra} led the Funeral Prayer as Haḍrat Khalifatul Masih the Second^{ra} was away in Dalhousie. After his return, he also performed the Funeral Prayer in absentia.



Haḍrat Syedah Nusrat Jahan Begum^{ra} (1865-1952)

Introduction

Being the daughter of Haḍrat Mir Nasir Nawab^{ra} (1846-1924) and Syed Begum (1847-1932) of Delhi, Syedah Nusrat Jahan Begum^{ra} traced her ancestry to Khwaja Muhammad Tahir, a saintly person who came to India from Bukhara during the time of the Mughal Emperor Aurangzeb (1618-1707) [for further details on her ancestry, see the section on Haḍrat Mir Nasir Nawab^{ra}].

Syedah Nusrat Jahan^{ra} was born in Delhi in 1865. Before her birth, the financial situation of her father was very strained. Soon after the birth of the daughter, however, things began to change for her father: he obtained a portion of his lost property and he also secured a decent job as Overseer in the department of canals.

Syedah Nusrat Jahan Begum^{ra} had two brothers who were much younger than her due to several children being lost due to infant mortality. Mir Muhammad Isma‘il^{ra} (1881-1947) was sixteen years younger and Mir Muhammad Ishaq^{ra} (1890-1944) was twenty-five years younger than their sister.

Syedah Nusrat Jahan Begum^{ra} obtained all her education at home which included simple reading and writing instruction and the study of the Holy Qur’an and the Traditions of the Prophet Muhammad^{saw}. Coming from Delhi, her manners and sense of etiquette and decorum reflected the style that was typically associated with the residents of that city.

Marriage to the Promised Messiah^{as}

In those days, girls used to be married off at a rather early age. A number of proposals came for the hand of Syedah Nusrat Jahan Begum^{ra} but her parents were not satisfied with any of them as they were seeking a pious and sincere son-in-law and much of the youth of Delhi did not fit this requirement. During his earlier stay in Qadian as an Overseer, Haḍrat Mir Nasir Nawab^{ra} was already acquainted with Haḍrat Mirza Ghulam Ahmad^{as} and was greatly impressed by his piety, modesty and good manners. When, around 1883, Syedah Nusrat Jahan Begum^{ra} reached the age of eighteen and the parents had still not found an acceptable son-in-law, Haḍrat Mir Nasir Nawab^{ra} wrote to Haḍrat Mirza Ghulam Ahmad^{as} for prayers saying that he was looking for a righteous and pious son-in-law.

Around the same time, Haḍrat Mirza Ghulam Ahmad^{as} was also seeking a suitable match for himself. Already married in 1851 to Hurmat Bibi, Haḍrat Mirza Ghulam Ahmad^{as} had two sons named Mirza Sultan Ahmad (1853-1931) and Mirza Fazal Ahmad (1855-1904). However, his first wife was more interested in the world rather than the religion. For all practical purposes the couple had separated permanently without enacting a formal divorce.

Around 1881, Haḍrat Mirza Ghulam Ahmad^{as} had started receiving a number of revelations that paved the way for his second marriage:

“We give you good tidings of a handsome son.” (In Arabic)

“Be grateful to Me that you have found My Khadija.” (In Arabic)

“Praise be to God Who has arranged for you the marriage and marital relationship.” (In Arabic)

“I have determined to arrange another wedding for you. I will make all the arrangements Myself and you will not be put to any trouble.” (In Urdu)

In other communications, God advised Haḍrat Mirza Ghulam Ahmad^{as} that the bride shall be from a respectable Syed family of Delhi. Therefore, when he received the letter from Haḍrat Mir Nasir Nawab^{ra} and learned that he, too, was looking for a suitable match for his daughter, he proposed his own name to him.

While Haḍrat Mir Nasir Nawab^{ra} liked Huḍur very much, his wife was opposed to this match for several reasons: one, that Huḍur was from Punjab and his ways were very different from those of the people of Delhi; the second related to the large gap between their ages with Huḍur being forty-eight years old and Syedah Nusrat Jahan Begum^{ra} being only eighteen; and the third was the fact that Huḍur had a previous wife with two grown up sons aged thirty and twenty-eight.

At the arrival of one particular proposal for her daughter, Syed Begum showed her dislike, saying: “Compared to these people, Ghulam Ahmad is a thousand times better.” Hearing these words, Haḍrat Mir Nasir Nawab^{ra}, who already liked the match with Haḍrat Mirza Ghulam Ahmad^{as}, quickly sent him a letter of assent. The marriage took place on November 17, 1884 with a very simple ceremony in Delhi and Huḍur and Syedah Nusrat Jahan Begum^{ra} travelled back to Qadian accompanied only by a maid.

Initial unease at strange surroundings

Arriving at completely different cultural surroundings in Qadian, Syedah Nusrat Jahan Begum^{ra} felt great unease and disquiet and immediately wrote to her mother: “I am so worried that I may die of grief and anxiety.” Immediately, the mother sent a servant to Qadian to look into the matter. On arrival at Qadian, the maid who had accompanied Syedah Nusrat Jahan Begum^{ra} from Delhi told the servant that her mistress was simply anxious due to unfamiliar surroundings and that Huḍur was extremely mindful of her every comfort and ease. Satisfied, the servant returned to Delhi with the good news.

When she returned to Delhi after a month, Syedah Nusrat Jahan Begum^{ra} advised her mother that her husband was providing every kind of comfort for her and that she had worried unnecessarily. Syedah Nusrat Jahan Begum^{ra} used to narrate to her own daughter the circumstances of her arrival in Qadian in the following words:

“When your father brought me here after the marriage, everyone in the clan was opposed... We arrived in the evening and being alone and in an alien place, my heart had an unusual feeling and I cried bitterly. There was no familiar face to comfort me or feed me... There was a single cot in the room with a folded sheet on one side. I lay down upon it and due to tiredness, awoke the next morning. Next morning, Huḍur called a maid and provided all the means of comfort.”

Excellent treatment with Hurmat Bibi

While Hurmat Bibi, the first wife of the Promised Messiah^{as}, intensely disliked him and his new wife, Syedah Nusrat Jahan Begum^{ra} disregarded her behaviour and treated her with great respect and affection. With the permission of the Promised Messiah^{as}, she started seeing his first wife, her two sons and the sister-in-law¹⁷⁴. She made it a point to look after all of them and, whenever the need arose, helped them.

One time Hurmat Bibi fell ill and Haḍrat Amman Jan^{ra} went to see her. Returning home, she informed the Promised Messiah^{as} of her illness. At first Huḍur kept quiet but then he took some medicine and handed it over to her, saying, “You give these to her but don’t mention my name.”

A perfect marriage

Theirs was a perfect marriage. Because of his prior revelations that God Himself had selected his second wife, Huḍur greatly respected and loved Syedah Nusrat Jahan Begum^{ra}. Occasionally, she would remind the Promised Messiah^{as} in a loving voice tinged with coquetry: “The period of blessings in your life has started with my coming!” To this, he would respond with a smile, “Yes, that is correct.”

Syedah Nusrat Jahan Begum^{ra} also loved Huḍur very much. There was never an argument on anything in the house and Huḍur would always use kind and loving language with his wife. She used to narrate an incident which showed as to how tolerant he was in household matters:

“In the early days, when I arrived from Delhi, I learned that Huḍur liked sweet rice cooked with raw sugar. I made an elaborate plan to cook it. However, I put in four times the required amount of raw sugar with the result that the dish turned into syrup. When I poured the rice into a dish, I was extremely grieved that the cooking had gone wrong... Meantime, Huḍur came in and, looking at my face, said: ‘Are you sad because the rice is not cooked well?’ Then, after tasting the dish, he continued, ‘No, it is quite delicious. It is cooked according to what I like. I like it with lots of raw sugar. It is really good.’ Huḍur said so many things to please me that I became happy.”

After the marriage and particularly after they had children, Syedah Nusrat Jahan Begum^{ra} began to be addressed as Haḍrat Amman Jan^{ra}—meaning dear mother.

Anyone who saw Huḍur and Haḍrat Amman Jan^{ra}, found them to be a very unusual couple. They never argued with each other on anything. Huḍur would fulfil every desire of Haḍrat Amman Jan^{ra} and treated her with love and kindness. Likewise, Haḍrat Amman Jan was also mindful of what Huḍur liked and disliked and acted accordingly.

Accommodating the wife’s wish

Haḍrat Amman Jan^{ra} used to narrate that when she came to Qadian, she was used to sleeping with some light on. Huḍur, on the other hand, preferred to sleep in total darkness. Thus, he would let Haḍrat Amman Jan^{ra} sleep with the lamp on and then, after she had fallen asleep, would put out the lamp. If she woke up during the night, she would feel uneasy and Huḍur would get up and light the lamp again. Eventually, Huḍur became used to sleeping with the light on. Later in life, Haḍrat Amman Jan^{ra} used to remind Huḍur of the early days by saying, “Do you remember the time when you could not sleep with the light on and now if the light is not on in every corner of the house, you cannot go to sleep?”

Praying for each other’s long life

One time, just before starting her Prayer, she told the Promised Messiah^{as}, “I always pray that God may not burden me with your loss and that He may raise me up before you.” Hearing this, Huḍur said, “And I always pray that you may live after me and that I leave you in peace.”

Eventually, Huḍur’s prayer took precedence and Haḍrat Amman Jan^{ra} lived for forty-four years after his demise.

Agreeing to his wife's wish

Huḍur used to regard Haḍrat Amman Jan^{ra} as one of the signs of God and was always ready to fulfil her desires. In the summer months, the entire family of Huḍur used to sleep in the inside courtyard of their house. However, whenever it rained, they had to carry the cots inside, which was quite a chore in the middle of the night. To alleviate this problem, Haḍrat Amman Jan^{ra} suggested that a part of the courtyard could be covered by a roof and the cots could then be pulled in under the cover. Huḍur immediately ordered the construction of this roof. However, several Companions of the Promised Messiah^{as} advised him otherwise as the construction of the roof would mar the beauty of the courtyard. To this, the Promised Messiah^{as} replied that it might be correct but since she was one of the signs of God and also the mother of his children about whom God had given him good tidings, he agreed with every wish of hers.

Praying for her husband's marriage

In 1888, the Promised Messiah^{as} sent a marriage proposal for Muhammadi Begum to her father, Mirza Ahmad Baig. This was done under divine guidance although another marriage was personally not liked by him. According to various revelations of Huḍur, the rejection of this marriage proposal would bring numerous and serious consequences for the family of Mirza Ahmad Baig.

One day the Promised Messiah^{as} saw that Haḍrat Amman Jan^{ra} was crying a lot in her Prayer. Later, he asked her as to what was she praying for. She replied that she was praying to God to fulfil the prophecy with His grace and power. At this the Promised Messiah^{as} remarked, “You were asking this prayer knowing very well that as a result of its fulfilment a *sokan*¹⁷⁵ will come over you?” Haḍrat Amman Jan^{ra} replied at once, “Whatever happens, I am not concerned with my own sorrow. My happiness lies in the fact that God's word and your prophecy is fulfilled.”

Acceptance of Mubarak Ahmad's demise

On September 16, 1907, her son Mubarak Ahmad^{ra} passed away at the young age of eight. However, she did not bring a single word of grief or complaint to her lips. In fact when the Promised Messiah^{as} informed her that he had passed away, she expressed only words of gratitude to God and acceptance of His will. The Promised Messiah^{as} became very pleased with her display of patience and steadfastness. Three days later, on September 19, 1907, the Promised Messiah^{as} received this Urdu revelation:

خدا خوش ہو گیا

“God has been pleased.”

Learning of it, Haḍrat Amman Jan^{ra} became joyous and remarked: “I am so happy with this revelation that even if two thousand Mubarak Ahmads had died, I would not have cared.”

At the demise of her husband

The date of May 26, 1908, while extremely distressing for the entire Ahmadiyya Community, was particularly so for Haḍrat Amman Jan^{ra} who found her companion of nearly twenty-five years lying on the deathbed. As the condition of the Promised Messiah^{as} began to deteriorate that fateful day, Haḍrat Amman Jan^{ra} started to pray more and more earnestly for his health and recovery. At

one point, she beseeched her Maker in the following words: “O Living and Mighty God! Pray give my life to him as well”. When it became clearer as to where the divine decree was leading, she prayed: “O my Beloved God! He is about to leave us but pray don’t You leave us at all”. She kept on repeating these words until such time that the Promised Messiah^{as} actually passed away.

After his demise, Haḍrat Amman Jan^{ra} displayed an unusual example of patience and fortitude. When several women began to cry loudly, she stopped them with the words, “He was my husband and I am not wailing; why then do *you* wail?”

After a little while she gathered her five children around her and spoke in the following words:

“Children! Looking at the empty home, do not suppose that your father has not left you anything. He has left a treasure trove of prayers for you in heaven from which you will continue to benefit.”

Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} used to say that when the Promised Messiah^{as} passed away, they had nothing in the house to support their living. As well, there was a loan on the Promised Messiah^{as} that also needed to be paid off. Without asking the Jama‘at for any help, Haḍrat Amman Jan^{ra} sold her own jewellery and paid off the loan.

Accompanying her husband’s body to Qadian

The body of Huḍur was transported from Lahore to Batala by train and from there it was carried to Qadian on the shoulders of the Jama‘at members. Haḍrat Amman Jan^{ra} went to Qadian on a four-wheeled carriage. Bhai Abdur Rahman^{ra}, who was on the carriage with Haḍrat Amman Jan^{ra}, narrates that she spent the entire time in prayers and remembrance of God. When the carriage crossed the bridge on the canal and proceeded further, Haḍrat Amman Jan^{ra} spoke in a voice full of grief and deep emotion: “Bhai Ji! Some twenty-five years ago, I passed by this road in a *Doli*¹⁷⁶ as a fortunate bride. Today, I am passing by it in the state of widowhood, grieved and saddened.”

When Huḍur’s body was laid out in the garden next to the *Bahishti Maqbarah* for viewing, Haḍrat Amman Jan came and, standing by his feet, addressed him with full dignity: “It was because of you that angels used to descend in my home and God used to converse.”

A change after her husband’s demise

After the demise of the Promised Messiah^{as}, there was a noticeable change in the person of Haḍrat Amman Jan^{ra}. Her eldest daughter, Nawab Mubaraka Begum^{ra}, narrates:

“After the Promised Messiah^{as} there was a big change in her. Then, I never saw her peaceful, contented and quiet. She used to show a lot of patience for the sake of us children, but her demeanour displayed restlessness and anxiousness. It seemed that she was present in this world and also absent from it. She was so uneasy as if she had lost something.

“Outwardly, she seemed to be keeping herself busy... However, after Huḍur, she never felt completely at peace. It was obvious that she was biding her time—there was a journey that she had to travel... But she hid her grief for the sake of children and provided opportunities for everyone else’s happiness. Whenever a new child was born in the family, the joy also brought a kind of sadness for parting with Huḍur...”

Her continuing gratitude to God

Haḍrat Amman Jan^{ra} remained extremely grateful to God for the honours and grace that He had bestowed upon her. She had married the Promised Messiah^{as} who was appointed by God and her elder son, Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}, was blessed with the station of Khalifa. When Haḍrat Khalifatul Masih the Second^{ra} made his claim to be the Promised Son, Haḍrat Amman Jan^{ra} wrote the following lines in gratitude:

“How can I thank my God Who chose this good-for-nothing person as a wife for His pure and noble Messiah^{as} and graced my head with the crown of his infinite bounty? And how can I thank my God Who placed my son, Mahmood, at the station of the Promised Reformer and thus graced me with another crown in my old age... This is entirely the grace and blessing of God, free of any personal wish, deed or privilege...”

Keeping alive the Promised Messiah’s memory

After Huḍur’s demise, Haḍrat Amman Jan^{ra} kept his memory alive in many ways. It was her usual routine while in Qadian to visit the *Bahishti Maqbarah* every morning and pray over the grave of her departed husband. She would also cook dishes that he used to like and distribute them to other people, saying, “Eat this. Haḍrat sahib used to like it.”

Haḍrat Amman Jan^{ra} also loved Qadian very much. When she migrated to Pakistan at the time of partition of the subcontinent, she was also accompanied by Apa Amina (the wife of Chaudhry Abdulla Khan¹⁷⁷). One day sitting by her side, Apa Amina casually said something which implied that Rabwah looked like Qadian and that it would erase the grief of leaving that place. Haḍrat Amman Jan^{ra}, who was lying down, quickly sat up and holding Apā Amina’s shoulder exclaimed with considerable emotion, “Will you forget the place where Huḍur is buried?”

Particular in her observances

Haḍrat Amman Jan^{ra} was very particular about her Daily Prayers, performing them on time and with full attention and sincerity. Her son, Haḍrat Mirza Bashir Ahmad^{ra}, used to say that the remark of the Holy Prophet^{sa} that “Prayer is the coolness of my eyes”, was also given to Haḍrat Amman Jan^{ra} by inheritance.

She used to recite the Holy Qur’an regularly. Whenever, the remembrance of the Promised Messiah^{as} would make her restless, she used to seek peace in the recitation of the Holy Qur’an.

She was also very fond of the Hadith of the Holy Prophet^{sa}. Every day she would ask some child in the home to read her some Hadith.

Ever ready to help the Jama‘at

Haḍrat Khalifatul Masih the First, Haḍrat Hakim Nuruddin^{ra}, used to hold regular classes for the children to teach them the Holy Qur’an. One day, a student started to cry when it was time to eat the meal with Huḍur. On enquiring, he said that he was used to *lassi*¹⁷⁸ (whey) which he was not getting. Huḍur conveyed this situation to Haḍrat Amman Jan^{ra} who started sending *lassi* for that student every day.

One time a few quilts needed to be repaired. Haḍrat Khalifatul Masih the First^{ra} asked Sufi Ghulam Muhammad Amratsari to take them to Haḍrat Amman Jan^{ra}. Hearing this, Sufi sahib was deeply hurt that such tasks were now being given to Haḍrat Amman Jan^{ra}. Seeing his expression, Haḍrat Khalifatul Masih the First^{ra} explained, “She has asked me to give her some work to do.”

Some principles for bringing up children

Haḍrat Amman Jan^{ra} was very conscious of bringing up the children properly. Although she had not been formally tutored in any institution of learning, she had acquired certain principles in this regard which proved extremely useful and effective in her life. These principles included: trusting the children fully, instilling loathing for telling a lie, and being honourable and not caring for worldly things. She also used to emphasise the right upbringing of the first child. She used to say that if the first child was brought up correctly, the others will see his example and follow the right path. She also instilled in the children proper respect for the teacher.

Shaikh Yaqub ‘Ali ‘Irfani^{ra} used to teach Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} when he was young. One day, the wife of Shaikh Yaqub ‘Ali^{ra} came to see Haḍrat Amman Jan^{ra}. Mirza Mahmood Ahmad^{ra}, who was still very young at the time, took a rubber snake and threw it in front of the wife of Shaikh sahib. Seeing the snake, she started to tremble with fright. At this, Haḍrat Amman Jan^{ra} consoled her, telling her that it was only a rubber snake. Then she turned to her son and said, “Mian Mahmood! She is the wife of your teacher. What have you done?”

At this, the young Mian Mahmood apologised to her.

Helping her brother in need

Her brother, Mir Muhammad Isma‘il^{ra}, was about sixteen years younger than Haḍrat Amman Jan^{ra}. When he completed his Intermediate Faculty of Science certificate and wanted to enter the medical college in Lahore, he did not have enough money to pay for his admission fee. He was nearly disheartened and was ready to give up medicine when Haḍrat Amman Jan^{ra} learned of his dilemma and encouraged him to study, promising to pay his tuition from her personal funds.

Care of the orphans

Haḍrat Amman Jan^{ra} was particularly mindful of the care of orphans, particularly the orphan girls whom she treated like her own children and provided love and kind treatment along with proper upbringing. She used to bathe them herself, comb their hair and clothe them. She also used to give them the basic religious education and then appoint a teacher for further studies. She would ask these girls to read her stories from their books so that they could develop proper pronunciation. Finally, she would marry them off.

One day, Haḍrat Amman Jan^{ra} was enjoying a stroll in the countryside in the company of two maids and went to a nearby village. There, she saw a young girl aged about six or seven, who was robed in rags and was covered in filth. On enquiring, she learned that the girl was an orphan and could neither hear nor speak. Haḍrat Amman Jan^{ra} brought the girl to Qadian and took her directly to the girls’ school. The other girls became frightened of this orphan and started running away. Haḍrat Amman Jan^{ra} went home and brought phenyl¹⁷⁹ liquid, oil, comb, dress and shoes for the girl and asked a teacher to bathe and clothe her. When she was cleaned up, she offered her food to eat. In a few days, one could not recognise that it was the same girl who used to find her food on garbage heaps before. Every so often, Haḍrat Amman Jan^{ra} would bathe and dress the girl herself as if she was her own daughter. Living with other children she became quite adept at carrying out normal duties at home despite her handicap. When she became an adult, Haḍrat Amman Jan married her off.

An act of sympathy with the birds

Haḍrat Amman Jan had a deep and universal sense of kindness that extended to everyone and everything. Her youngest son, Mirza Sharif Ahmad^{ra}, was fond of hunting from the beginning. Hakim Abdul Aziz Khan was also fond of hunting and would often take the young boy with him. One day, Hakim sahib asked Mirza Sharif Ahmad^{ra} to fetch his gun and they would go hunting. When he came inside to take his gun, Haḍrat Amman Jan^{ra} refused to give it to him. At this, Hakim sahib pleaded on behalf of the young boy, asking her to give him the gun for a short time. Haḍrat Amman Jan^{ra} responded, “These days the birds are sitting on their eggs. I, too, have children of my own. These days, I shall not give the gun.”

A brief appraisal of her life

Haḍrat Amman Jan^{ra} was truly a marvellous person: righteous, kind and possessing a pleasant personality. She learned a lot in the company of the Promised Messiah^{as} and witnessed him blossom from an unknown individual to an appointee of God. She saw innumerable signs and prophecies fulfilled in front of her own eyes and gained moral certitude and spiritual strength from these events.

She gave freely in the way of God, was mindful of her worship, had a constant fear of God in her heart and was an obedient and comforting wife. She loathed to sit idle and busied herself in household chores despite having servants in the home. She never hurt anyone in her life and for those who would hurt her, she had a generous heart and a forgiving soul. She would not say ill of anyone and did not like others doing the same in her presence. Following her husband’s tradition, she was extremely hospitable and looked after her guests, making sure that they got what they preferred. Her heart was always clean and she never held a grudge against anyone in her life. She loved her family and was extremely affectionate towards all members of the Jama‘at. She was there to console them in their adversity and to join them in their happiness. She was truly their mother—rightfully earning the title *Ummul Mo‘minin*, the Mother of the Believers.

Demise and some remarks by her daughter

On April 20, 1952, Haḍrat Amman Jan^{ra} passed away from this world. She was eighty-seven years old at the time. At her demise, her eldest daughter, Nawab Mubaraka Begum^{ra}, penned the following laudatory remarks:

“Not only because she was a very loving mother, and not only because she is not in this world today and her good name must be mentioned, and not only because I loved her intensely, but it is the truth and sincere truth that God had made her such so that He might choose her for His appointed one...

“My mother was an irreplaceable mother—for me and for all Ahmadis. While she is silent now, we will continue to feel the pain of her separation until such time that God shall unite us.”



Haḍrat Nawab Muhammad ‘Ali Khan^{ra} (1870-1945)

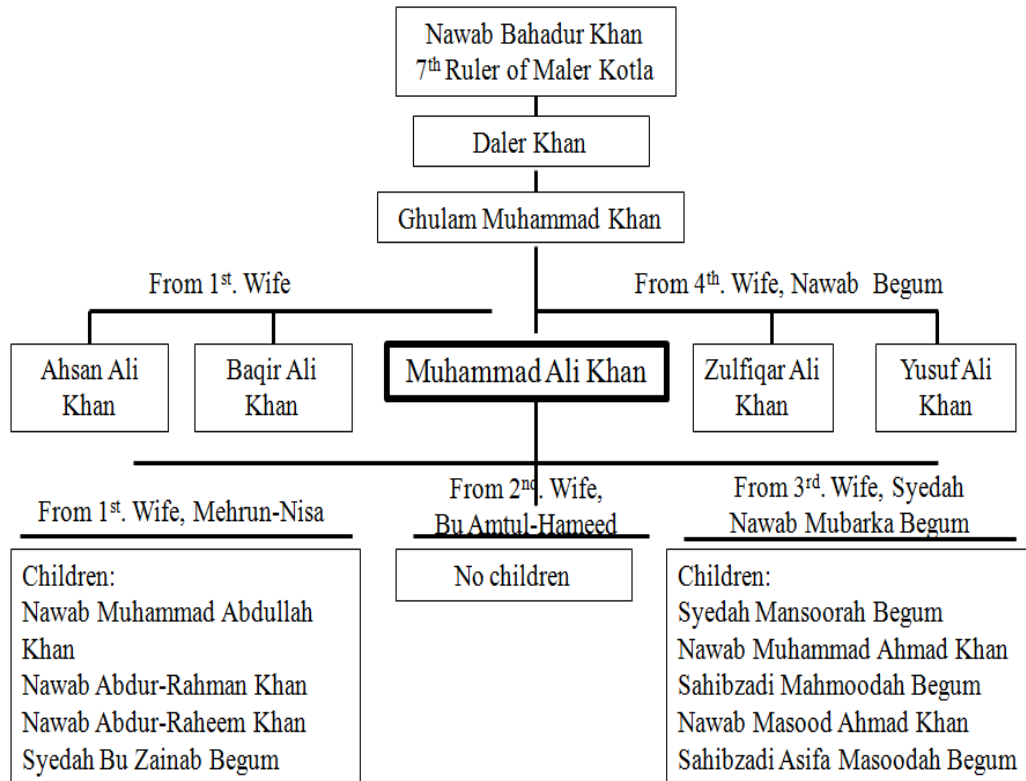
Introduction

Haḍrat Nawab Muhammad ‘Ali Khan^{ra} belonged to a rich and ruling family of Malerkotla¹⁸⁰, India, that traced its ancestry to the Ghaurid rulers (879-1215 C.E.) of central Afghanistan. In the more recent history, the princely state of Malerkotla was founded in 1454 C.E. by Sheikh Sadruddin when he married a daughter of Sultan Bahlul Lodi¹⁸¹ (1451-1489 C.E.) of Delhi. Upon this marriage, Sheikh Sadruddin was given 68 villages as *Jagir* (land endowment). Bayazid Khan (d. 1657) was the first Nawab of the Princely State. In 1947, the princely state of Malerkotla acceded into the union of India. During the nearly 300 year period that the princely state of Malerkotla was in existence, it was ruled by a succession of seventeen Nawabs.



While the great grandfather of Haḍrat Nawab Muhammad ‘Ali Khan^{ra} (Nawab Bahadur Khan) was the seventh ruler of Malerkotla during 1763-1766 C.E., for much of the following period, the princely state was ruled by various distant uncles and cousins of Haḍrat Nawab Muhammad ‘Ali Khan^{ra}. During the lifetime of Haḍrat Nawab Muhammad ‘Ali Khan^{ra}, the princely state of Malerkotla was ruled by Nawab Ibrahim ‘Ali Khan¹⁸² (1871-1908) and his successor, Nawab Ahmad ‘Ali Khan (1908-1947).

A brief genealogical sketch of Haḍrat Nawab Muhammad ‘Ali Khan’s immediate family is presented below:



Childhood, early education and marriage

Haḍrat Nawab Muhammad ‘Ali Khan^{ra} was only a child of some seven years when his father, Ghulam Muhammad Khan, passed away at the young age of forty-seven. Not being able to bear the loss of her husband, the mother of Haḍrat Nawab Muhammad Ali Khan^{ra} also passed away six years later at the age of thirty.

For his early education, Nawab sahib^{ra} was admitted into the Chiefs College at Ambala where the nobility of the area usually sent their children. Later on, he moved to the Aitchison¹⁸³ College in Lahore. He studied there until his Matriculation but never passed the final exams. Around 1888, while at Aitchison College, Nawab sahib^{ra} was enamoured by the contemporary teachings of Sir Syed Ahmad Khan (1817-1898) with respect to improving the conditions of the Muslims of the subcontinent. He used to give generous donations to Sir Syed Ahmad Khan’s causes and had very good personal relations with him. His donation for the construction of Stretchy Hall at Aligarh University is still recognised on a slab.

Right from his childhood, Nawab sahib^{ra} was given to pondering and reflection and had the strength of conviction in his character. He always wanted to get at the truth of every matter and was not afraid to stand up for it. India at the time was ruled by the British and Nawab sahib did not like their servitude. For this reason, he never donned the British style of clothes in his life.

Haḍrat Nawab Muhammad Ali Khan’s family belonged to the Shi‘a sect of Islam. In his early youth he started to become distanced from the common practices and beliefs of his sect and eventually gave them up. According to him, the only aspect of his sect that lingered in him for a long time was the unusual respect and reverence accorded to Haḍrat ‘Ali bin Abu Talib which had become part of his psyche.

At the age of fourteen, he married Mehrun-Nisa Begum but the actual *rukhsatana*¹⁸⁴ did not take place until he was twenty-one. From this first marriage, Nawab sahib^{ra} had three sons and one daughter (see the chart above). At the demise of Mehrun-Nisa Begum in 1898, Nawab sahib^{ra} married Amtul Hameed Begum from which there was no issue. However, this second wife, too, passed away soon in 1906. In February 1908, Nawab sahib^{ra} married Syedah Mubarak Begum, daughter of the Promised Messiah^{as}. The actual *rukhsatana* of this marriage took place on March 14, 1909, nearly a year after the demise of the Promised Messiah^{as}. From this marriage, Nawab sahib^{ra} was blessed with two sons and three daughters (see the chart above).

First visit to Qadian and *bai‘at*

Right from an early age Haḍrat Nawab Muhammad Ali Khan^{ra} was raised in a deeply religious atmosphere. The first time he heard of the Promised Messiah^{as} was from one of his teachers. At the time the Promised Messiah^{as} had not made any claims. In 1884, when Nawab sahib^{ra} was about fourteen years old, the Promised Messiah^{as} visited Malerkotla at the invitation of Nawab Ibrahim Ali Khan who was the fifteenth ruler of the princely state. During this visit of Huḍur, Haḍrat Nawab Muhammad Ali Khan^{ra} could not meet him as he was away for the purpose of his schooling. By 1889, however, Nawab sahib^{ra} had started regular communication with the Promised Messiah^{as} through letters.

In late 1890, Haḍrat Nawab Muhammad Ali Khan^{ra} undertook his first visit to Qadian to meet the Promised Messiah^{as} and, after being satisfied with the answers to some of his questions, performed the *bai‘at* in November 1890. He was about twenty years old at the time.

At the time of his *bai‘at*, he told the Promised Messiah^{as} that he had extreme reverence and respect for Haḍrat ‘Ali in his heart that was bred into him from childhood due to adherence to the

Shi'a beliefs. He asked the Promised Messiah^{as} if this was alright with him. The Promised Messiah^{as} told him that it was.

According to Nawab sahib's own narrative, he continued to associate himself with the Shi'a sect until 1893. Thus, despite his *bai'at* in 1890, he continued to pray with the Shi'as and even during his visit to Qadian, said his Prayers separately.

His mention in the Promised Messiah's books

In his book, *Azala Auham* that was published in 1891, the Promised Messiah^{as} writes this about Haḍrat Nawab Muhammad 'Ali Khan^{ra}:

“My friend for the sake of God, Nawab Muhammad 'Ali Khan sahib, a nobleman from the state of Malerkotla, belongs to a respected family. His early ancestor, Sheikh Sadar Jahan, was a godly person who belonged to the Jalalabad Sarwani tribe of the Pathans...

“When he came to visit me in Qadian, I watched him secretly and found him to observe the Prayers and offer them with full attention and willingness along the style of the righteous.”

Then mentioning his father, Ghulam Muhammad Khan, the Promised Messiah^{as} continues with these words:

“I envy the good fortune of such a person who has such a pious son that, despite all the means available for comfort and enjoyment, is so abstinent at the beginning of his youth.”

In his books *A'ina Kamalat-e Islam* (1893) and *Zamima Anjaam-e Atham* (1896), the Promised Messiah^{as} has included the name of Haḍrat Nawab Muhammad 'Ali Khan^{ra} in the list of his 313 Companions.

Doubts and tribulations

Haḍrat Nawab Muhammad 'Ali Khan^{ra} went through a period of serious trial with respect to the prophecy regarding Abdullah Atham.

In 1893, the Promised Messiah^{as} held a debate with Abdullah Atham on the subject of Islam and Christianity. Soon after the debate, the Promised Messiah^{as} prophesied that the party which deliberately used lies and, giving up the true God, was making a powerless man as God, shall be put into Hell within a period of fifteen months provided that he does not turn towards the truth¹⁸⁵.

When, fifteen months later, Abdullah Atham was still found to be alive, several Ahmadis stumbled in their faith. Nawab sahib^{ra} was one of them and wrote a letter to the Promised Messiah^{as} to this effect, complaining about the non-fulfilment of his prophecy. To this, the Promised Messiah^{as} responded that Abdullah Atham must have sought refuge in the truth. This, he contended, could be verified easily by asking Abdullah Atham to swear under oath. If he had indeed not turned to the truth of Islam, he could win a prize of one thousand rupees and would also prove that the Promised Messiah^{as} was in the wrong. Abdullah Atham never undertook such an oath during his life.

Later, Nawab sahib^{ra} admitted his error and apologised to the Promised Messiah^{as} for his hasty perception. To this, the Promised Messiah^{as} responded with the following words written in a letter:

“My dear brother Muhammad ‘Ali Khan sahib:
Assalamu alaikum wa rahmatullah wa brakatuh.

Received your loving letter. Whatever you wrote in your love and zeal, I had expected exactly that. My words were for the purpose that I could prove it to the people that you are steadfast due to the sincerity of your heart. Hence, praise be to God that I found you so. I love you as my own son and pray that after this world, God may bless us with your meeting in the Abode of Peace. The trial that you faced was, in fact, due to human tendencies that prevent one from understanding. According to Ibn Kathir, the Companions suffered a similar trial that just about destroyed them... Your weakness was human the like of which was also faced by ‘Umar al-Farūq who was strong in his faith, at the time of Hudaibiya...”

The doubts which Nawab sahib^{ra} faced in September 1894 at the conclusion of the fifteen month term for Abdullah Atham, were completely removed by December 1895 and he turned to the Promised Messiah^{as} with all sincerity.

Studying under Haḍrat Hakim Nuruddin^{ra}

After his *bai‘at*, Haḍrat Nawab Muhammad ‘Ali Khan^{ra} wished to study the Holy Qur’an from Haḍrat Hakim Nuruddin^{ra} and made the request to the Promised Messiah^{as}. Thus, in 1896, Haḍrat Hakim Nuruddin^{ra} travelled to Malerkotla with his family and stayed there for a few months teaching Nawab sahib^{ra} the Holy Qur’an. During the stay of Haḍrat Hakim Nuruddin^{ra} at Malerkotla, several other people also joined his classes and the cost of their lodging and meals was all borne by Nawab sahib^{ra}.

Permanent move to Qadian

After his *bai‘at*, the thought of moving permanently to Qadian began to take shape in the mind of Haḍrat Nawab Muhammad ‘Ali Khan^{ra}. The Promised Messiah^{as}, too, encouraged him to undertake this migration. However, there were two reasons that stood in the way. One was his sister, Bu Fatima Begum and the second was his first wife, Mehrun-Nisa Begum. Both ladies were loath to part with him and were not prepared to move to Qadian. In 1898, his first wife passed away and Nawab sahib^{ra} married Bu Amtul Hameed Begum who was not opposed to a move to Qadian. Around the same time, in February 1900, Haḍrat Maulawi Abdul Karim^{ra} wrote a letter to Nawab sahib^{ra} asking for his help to run the Madrasah Ahmadiyya in Qadian.

When around 1900 Haḍrat Nawab Muhammad ‘Ali Khan^{ra} was ready to move to Qadian on a permanent basis, his plan was sidelined because of a contract offered to him for the construction of a railway branch line to Malerkotla. After undertaking the work on the contract he found that he had to pay regular bribes to the engineers and officers who were in charge of approving the quality and completion of the work. Being naturally inclined against such practices, he refused to give any bribes. As a result, he suffered very significant monetary losses but did not care much about it.

Thus, after many delays, his permanent move to Qadian took place in November 1901, at the age of thirty-one. He gave up the princely life style and comforts of his Malerkotla homeland and willingly accepted the bare minim living standard at Qadian.

Immediately after his move, he took up residence in a place that consisted of only two rooms. One room was used by Nawab sahib^{ra} and his second wife while the other room was used by his three sons from the first wife. The second room was made of unbaked bricks and every time it would rain, there was fear that it might collapse. Thus, during the rain, Nawab sahib would move his three sons to his own room where they would set up their bedding on the floor.

Nawab sahib^{ra} narrates that when he moved to Qadian in November 1901, he took a local chariot from Batala to Qadian—a distance of about 19 km. However, the road was unpaved and suffered from many potholes. He says that he arrived at Qadian covered with dust and tired with many jolts and bumps. Yet, he expressed his experience through a Persian couplet that says:

آرزو دارم کہ خاک آن قدم
طوطیا ے چشم سازم دم بدم

“I wish that the dust of those steps
I keep permanently in my eyes.”

Hospitality of the Promised Messiah^{as} in Qadian

On their arrival in Qadian, the Promised Messiah^{as} treated the family of Nawab sahib^{ra} with great affection and kindness. For nearly six months, their meals were provided by the Promised Messiah^{as} despite repeated requests by Nawab sahib^{ra} that he would like to make his own arrangements. The Promised Messiah^{as} would frequently enquire from Nawab sahib's servants as to what kind of meal he preferred and would then ask Haqrat Amman Jan^{ra} to have them prepared.

While a guest of the Promised Messiah^{as}, Nawab sahib^{ra} would routinely donate some money to the local *langar khana* (public kitchen).

Later, Nawab sahib^{ra} had a small flat built above the house in which the Promised Messiah^{as} used to live and was part of Ad-Dār.¹⁸⁶ Eventually, during the period of the First Khalifa, Nawab sahib^{ra} had a house with a garden built in an open area just outside the then residential limit of Qadian. Named “*Darus-Salaam*” (house of peace), it was the same house in which Haqrat Khalifatul Masih the First^{ra} was moved during his last illness and where he breathed his last.

A vision regarding Nawab Muhammad ‘Ali Khan^{ra}

In March 1903, the Promised Messiah^{as} advised Nawab sahib^{ra} that he had seen his photo in a vision and the words “*Hujjat Allah*¹⁸⁷” were revealed to him. The Promised Messiah^{as} interpreted the expression to mean that Nawab sahib^{ra} would be the completion of God's argument against his many relatives who failed to accept Ahmadiyyat. After this, Nawab sahib^{ra} carried out extensive preaching to his relations with the result that some of his kin folks came within the fold of Ahmadiyyat.

A proposal for new marriage

In 1906, Nawab sahib's second wife, Amtul Hameed Begum, passed away at the young age of twenty after suffering from tuberculosis. After her death, Nawab sahib^{ra} became very grieved and several people proposed new matches for marriage. However, none of them reached any definite conclusion. One time Nawab sahib^{ra} came to Haqrat Hakim Nuruddin^{ra} to have a letter of proposal sent to some family. When he asked Haqrat Hakim Nuruddin^{ra} to write the letter, he picked up his pen half heartedly and said, “Alright, we will write it but our heart is not satisfied. Our heart wants something else but it may scorch our tongue.”

Nawab sahib^{ra} understood immediately as to what he meant and, without asking for clarification, left his place. After this incident, Nawab sahib^{ra} gave up the idea of marrying anyone else and started praying earnestly. Finally, Nawab sahib^{ra} brought the matter to the attention of the wife of the deceased Haqrat Maulawi Abdul Karim^{ra} who was known as Maulawiani Sahiba. Nawab sahib^{ra} asked her to check with Huqur's family without divulging any details or

mentioning his name. She, however, was quite frank with Huḍur and told him what Nawab sahib^{ra} wanted. The Promised Messiah^{as} responded that his daughter, Mubaraka Begum, was still young and that he wished to marry her off when she reached twenty.

Disappointed at this response, Nawab sahib^{ra} went to see Haḍrat Hakim Nuruddin^{ra} and told him that he had understood his hint and advised him of Huḍur's response. Haḍrat Hakim Nuruddin^{ra} advised him to say that he was ready to wait as long as it was necessary. This was conveyed to Huḍur by Pir Manzur Muhammad on behalf of Nawab sahib^{ra}. At this, Huḍur responded that it would likely be four years before he was ready for the marriage. Hearing this, Haḍrat Hakim Nuruddin^{ra} remarked that at least the waiting period had been reduced. Eventually, the Promised Messiah^{as} suggested that the *nikah* could be performed now and the *rukhsatana* could take place after a year. At the time, the age of Syedah Mubaraka Begum^{ra} was only eleven years.

The ceremony of the *nikah* of Haḍrat Nawab Muhammad 'Ali Khan^{ra} with Syedah Mubaraka Begum^{ra} took place on February 17, 1908. The ceremony was performed by Haḍrat Hakim Nuruddin^{ra}. The *rukhsatana* took place a year later in March 1909, after the demise of the Promised Messiah^{as}.

Demise and a brief appraisal of his life

Haḍrat Nawab Muhammad 'Ali Khan^{ra} passed away on February 10, 1945, in Qadian. He was seventy-five years old at the time. His funeral was attended by a great number of people, including many Sikh and Hindu adherents. His Funeral Prayer was held at the orchard adjacent to the *Bahishti Maqbarah* and was led by Haḍrat Khalifatul Masih the Second^{ra}.

Haḍrat Nawab Muhammad 'Ali Khan^{ra} was a very intelligent, sincere and loyal person. He was free of prejudices and given to extreme hospitality and generosity. He would frequently give preference to the needs of the others over his own. He would never be grieved or worried and always bore a smile on his face. He had full trust in God and relied entirely on His help. He was noted in Jama'at Ahmadiyya for his very generous contributions and many an institution benefited from this. He was personally responsible for carrying out many welfare activities in Qadian including the grading of the roads, construction of drainages and donating large sums of money for the help of the ailing. Nawab sahib was a very meek and humble person. It was his usual practice to sit in the last row when he came to the mosque for the Prayers. Only at the insistence of the Promised Messiah^{as} would he move forward. Due to his extreme humility, Nawab sahib's heart was filled with feelings of great love and affection for the poor, the needy and the servants. He would neither commit backbiting nor allow it to be carried out by others in his presence.

In his life, Haḍrat Nawab Muhammad 'Ali Khan^{ra} displayed great patience and steadfastness. For the sake of Ahmadiyyat, he bore the opposition of his own extended family and gave up all the trappings of a princely life style including mansions, servants and large parcels of land.

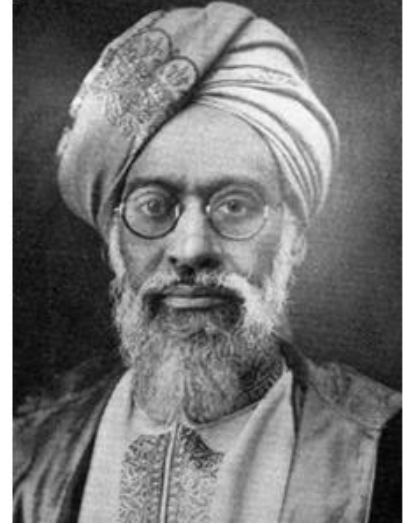


Haḍrat Mufti Muhammad Sadiq^{ra} (1872-1957)

Introduction

Haḍrat Mufti Muhammad Sadiq^{ra} was born in the village of Bhera, on the south bank of Jhelum River.

His early education was carried out locally, completing Grade 8 in 1887 when he was about fifteen years old. The next year, in 1888, his father took him to Jammu and left him there with Haḍrat Hakim Nuruddin^{ra} to learn the translation of the Holy Qur'an. While studying under Haḍrat Hakim Nuruddin^{ra}, Mufti sahib^{ra} came to know of Haḍrat Mirza Ghulam Ahmad^{as} and maintained a favourable opinion about him. After completing his study of the translation, he enrolled in the high school at Bhera and completed his Matriculation (Grade 10) in 1890 when he was about eighteen years old. He took up employment at the Jammu High School, teaching English.



Visit to Qadian and *bai'at*

It was also in 1890 that he undertook his first visit to Qadian carrying a letter of introduction from Haḍrat Hakim Nuruddin^{ra}. There he met the Promised Messiah^{as} and immediately performed *bai'at* at his hand. As long as he stayed at Jammu, he visited the Promised Messiah^{as} regularly. While at Jammu, he also passed his Intermediate (Faculty of Arts) examination in 1895 and came over to Lahore where initially he taught at the Islamiya School and then joined the office of the Accountant General, working as a clerk. He stayed in Lahore until January 1901 when he moved permanently to Qadian.

Assisting the Promised Messiah^{as} in his research

While still working in Lahore, Haḍrat Mufti Muhammad Sadiq^{ra} was asked by the Promised Messiah^{as} to learn the Hebrew language. At the time the Promised Messiah^{as} was writing his book *Minan-ur Rahman*¹⁸⁸ in which he was presenting the proofs that Arabic was the mother of all languages. Mufti sahib learned the Hebrew language and provided the words to Huḍur that were derived from Arabic.

A book lost—and then found

While visiting the Punjab Public Library in Lahore, Haḍrat Mufti Muhammad Sadiq^{ra} came across a book that mentioned a church with reference to Yuz Asaf¹⁸⁹. Upon returning to Qadian, Mufti sahib^{ra} mentioned the book to the Promised Messiah^{as} who asked him to borrow it and bring it to Qadian. However, when Mufti sahib^{ra} returned to Lahore, he forgot the title of the book and could not find it even with the help of the librarian. He returned to Qadian empty handed and advised the Promised Messiah^{as} of his failure to find the book. After about a week, the Promised Messiah^{as} told him to go back and that this time he shall find the book.

Obedying the order, Mufti sahib^{ra} returned to Lahore but was perplexed as to how he was going to find the book without knowing its title. On arrival at the Public Library, he found that the

librarian had stepped away from his desk for a few minutes. To pass the time, he picked up a book that was lying on the counter and discovered to his amazement that it was the very book he had been trying so hard to find. When the librarian returned, Mufti sahib^{ra} narrated the entire incident to him mentioning that Haḍrat sahib had told him that he should return and he will find the book.

The librarian remarked that had he come a few minutes earlier, he would not have seen the book since it was out on loan and had just been returned. Likewise, had Mufti sahib^{ra} come a few minutes later, he would not have found the book since it would have been returned to its place on the library shelf. Mufti sahib^{ra} took the book out on loan and showed it to the Promised Messiah^{as} who referenced it in his own book, *Masih Hindustan Main* (Jesus in India).

Duties at Qadian and editorship of *Al-Badr*

After relocating to Qadian, Haḍrat Mufti Muhammad Sadiq^{ra} was appointed first, the Deputy Head Master of the Ta‘limul Islam High School and later, the Head Master of this institution. He continued in this position until 1905.

In 1905, the then Editor of *Al-Badr* newspaper, Munshi Muhammad Afzal, passed away and the Promised Messiah^{as} appointed Mufti sahib^{ra} in his place. The Promised Messiah^{as} thought very highly of Mufti sahib’s qualifications and wrote this commendation:

“... With the grace and gratitude of God, the newspaper has obtained an excellent replacement in the form of a chosen and pious youth who is able in every way and to describe whose excellence I do not have enough words to use... In my opinion, it is highly fortunate for the newspaper that it has obtained such an able and pious editor. May God bless him and his work.”

Communicating with people outside India

After Haḍrat Maulawi Abdul Karim^{ra} passed away in 1905, the duties of checking the Promised Messiah’s mail and responding to the letters were also given to Mufti sahib^{ra}. It was he who brought to the attention of the Promised Messiah^{as} the speeches and writings of John Alexander Dowie in which he used very foul language for the Holy Prophet^{sa} and the religion of Islam.

Mufti sahib^{ra} also sent letters to the well known Russian writer, Leo Tolstoy, and invited him towards Islam.

Being educated and observing the Promised Messiah^{as} at a close distance, afforded Mufti sahib^{ra} an unusual opportunity to write about some important and interesting incidents in the life of his spiritual master under the title of *Zikr-e Habeeb*.

Fulfilling the wish of the Promised Messiah^{as}

It was an earnest wish of the Promised Messiah^{as} to spread the light of Islam in the European countries. However, this work could not be undertaken until the periods of the First and Second Khalifas of the Jama‘at. Haḍrat Mufti Muhammad Sadiq^{ra} undertook his journey to England in March 1917, during the period of the First World War. Being active in preaching, he continued his activities even on the ship with the result that several persons accepted Ahmadiyyat before his journey was over.

An unscheduled stop and unexpected assistance

On the way to England, the ship was scheduled to make a stop on the port of France. When he indicated his wish to the Captain that he would like to alight at the port, he was told that he must have sufficient funds to do it. When he checked his own money he discovered that he was two sterling pounds short of the sum mentioned by the Captain. He thought of borrowing the two pounds from some other passenger on the ship but did not know anyone. At this, he turned to God and prayed for the two pounds that he was short of. Mufti sahib^{ra} writes that after the prayer, he was sure that he would somehow receive the necessary amount.

During the voyage, the ship made an unscheduled stop at an island¹⁹⁰. Thinking that there might be an Ahmadi Muslim living there, Mufti sahib^{ra} asked the Captain for permission to go on land. The Captain denied the permission informing him that it was just a short stop to check the condition of the ocean. After a little while, Mufti sahib^{ra} saw a small boat coming towards the ship. When he enquired about the boat from the Captain, the latter admitted that he did not know anything about it. When the boat neared the ship, Mufti sahib^{ra} recognised that the person in the boat was Haji Abdul Karim. The latter had come to know that Mufti sahib^{ra} was sailing from India on this particular boat. Although he was aware of the fact that the ship was not going to make a scheduled stop at the island, he had nevertheless come out on the shore. When he saw the ship make a stop near the island, he had taken a boat and had come out to meet Mufti sahib^{ra}. The Captain allowed him to come aboard. When he was finally about to leave, he took out two pounds and put them in Mufti sahib's pocket, saying, "I should have brought some sweets with me but I was not sure that the ship was going to make a stop. So, you keep these two pounds for some sweets."

Prayer for a safe journey

When he was asked to leave for England during the peak of the First World War, many women of the Jama'at asked Haḍrat Khalifatul Masih the Second^{ra} to delay his departure for a while since oceans were not safe and, in the words of the women, so many people were being "ground like wheat". At this, Huḍur said that even in the grindstone some grains of wheat stay at the top and do not get ground and that Mufti sahib^{ra} was one of them.

When the ship entered the Mediterranean Ocean, the Captain called all the passengers to the deck and advised them of the potential danger of an attack. He told them that a siren would be sounded during the emergency and the passengers were expected to use the boats hanging from the ship's sides to find their own way. The ship's staff could do no more.

After returning to his cabin, Mufti sahib^{ra} prayed earnestly to God to keep them safe from any danger. The same night he saw an angel in his dream that was standing in his cabin and said to him in English, "Sadiq, be certain that this ship shall arrive safely." Mufti sahib^{ra} informed all the people on board, including the Captain, about this good news and the ship made it safely to the English port. On the way, they saw the wreckages of many ships floating on the water but their own ship remained unharmed.

Conversion of two British men to Ahmadiyyat

Arriving in England in April 1917, Mufti sahib^{ra} converted two local men to Ahmadiyyat by the names of Sparrow and Bird. It was a visible fulfilment of the Promised Messiah's prophecy in which he states that: "I have caught a number of white birds in the city of London."

Onward bound to the United States of America

After staying in England for nearly three years, Haḍrat Mufti Muhammad Sadiq^{ra} was sent to the United States of America, departing in January 1920. Again, he continued his preaching activities on the ship with the result that some five Chinese nationals accepted Ahmadiyyat.

On arrival at the port, the US Immigration did not allow him to enter the country because he was a missionary. When Haḍrat Khalifatul Masih the Second^{ra} was informed of this development, he remarked during one of his speeches:

“America has ships. It believes that the European powers are afraid of it. Then it prides over its armed forces. However, despite its armaments, it cannot stop us from entering. We shall enter America and will definitely enter it. God has informed me that Mufti sahib will definitely enter America.”

Mufti sahib^{ra} refused to accept the decision of the Immigration officials at the port and told them that he was not going back. At the same time, he filed an appeal in the Secretariat in Washington. While the decision on the appeal was pending, Mufti sahib^{ra} was told that he could not enter the city and had to live in a house at the port. After two months spent in considerable hardship, he finally obtained the permission and went to New York City. After staying there for a while, he eventually set up his residence and centre of activities in Chicago.

“Look! Mother, Jesus Christ has come!”

Once he was passing through a street in Chicago when a young girl called to her mother excitedly: “Look! Look! Mother, Jesus Christ has come!” At this, he told them that he was not Jesus Christ^{as} but a servant of his. A similar incident happened in a street in Chicago where a priest approached him with his son and told him that while they were sitting in a shop, the boy had exclaimed: “Father! Father! Jesus Christ! Jesus Christ!” The same thing happened a third time when some ladies were visiting a shop with a little girl who exclaimed: “Mother! Mother! Jesus Christ! Jesus Christ!”

The true faith of the “man of the east”

One day while passing on a street in Chicago, Mufti sahib^{ra} was approached by a small child who told him that his mother wanted to see him. He accompanied the child to the home and met an old woman who welcomed him. After serving him something, she said that she was still young when she started searching for the most truthful religion in the world. For this purpose, she entered a number of faiths and kept on doing her prayers but was never satisfied. Eventually, she got married, had children and grandchildren but never saw the acceptance of her prayers. A couple of years ago, she confided, she was sitting in that very chair when she began to cry at the lack of acceptance of her prayer. Eventually, she fell asleep in the chair and saw an angel in her dream who informed her not to worry and that her prayer had been accepted. Then the angel asked her to look outside where she saw a man from the east. The angel told her that this man was coming to America and the faith that he shall bring would be the true one and that she should accept it.

For a long time after this dream, the old lady had been watching everyone passing by her window. This particular day, she saw Mufti sahib^{ra} and remembered her dream and knew that he was the person who was shown to her in the dream. After this, the lady accepted Ahmadiyyat.

Praying for three things

While preaching in the United States, Haḍrat Mufti Muhammad Sadiq^{ra} prayed for three things: one, that God may establish a Jama‘at of sincere persons in the country who would worship Him; second, that God may help him issue a magazine for the preaching of the true faith; and the third, that God may help in establishing a mosque in which His name was worshipped.

God fulfilled all three of his prayers. He was given a Jama‘at of sincere persons; *Muslim Sunrise* began to be issued; and in 1922, a shop was purchased and converted into a place of worship, fully adorned with a dome, a niche for the Imam and minarets.

During the three and a half years that he stayed in the United States, Mufti sahib^{ra} was graced with the conversion of some 1,700 persons and was instrumental in the establishment of two mosques, the second one in Philadelphia.

Return from foreign missions

In September 1923, he embarked upon his return journey to Qadian with tears in his eyes in gratitude for the many favours God had bestowed upon him during his foreign mission. In early December, he reached Qadian where Haḍrat Khalifatul Masih the Second^{ra} had come out of the hamlet to welcome him along with a large number of residents.

On his return to Qadian, Haḍrat Mufti Muhammad Sadiq^{ra} became involved in earnest preaching across the land of India and also helped with duties in the Jama‘at’s centre in Qadian. He also made a trip to Kashmir in 1935 for the purpose of investigating the grave of Jesus Christ^{as} in Srinagar. After the partition of the subcontinent, he moved to Pakistan. In January 1957, at the age of eighty-five, Mufti sahib^{ra} passed away at Rabwah. Haḍrat Khalifatul Masih the Second^{ra} led the Funeral Prayer and attended the burial at the *Bahishti Maqbarah* in Rabwah.



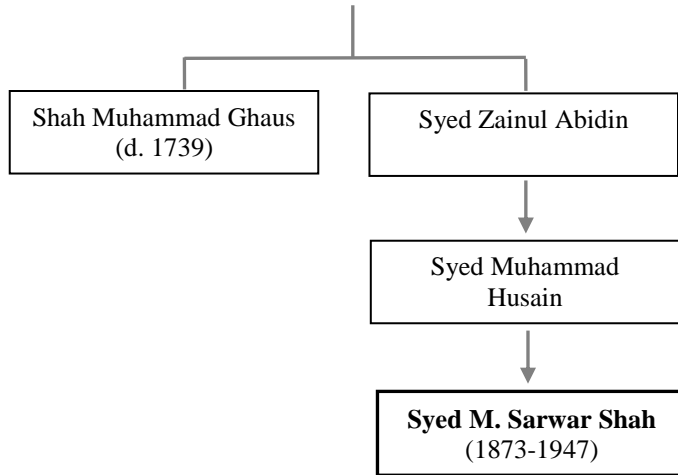
Haḍrat Syed Muhammad Sarwar Shah^{ra} (1873-1947)

Introduction

Haḍrat Syed Muhammad Sarwar Shah^{ra} was born in a village named Ghandi in the Muzaffarabad District of Kashmir. His family traced its ancestry to the well known Sufi saint, Syed Abdul Qadir Jilani^{ra} (1077-1166), who laid the foundation of the Qadiriyya *Tariqa* (Way) in Islam.

The brother of Syed Sarwar Shah sahib's grandfather was a well known saint by the name of Shah Muhammad Ghaus whose tomb is located in Lahore.

The figure below shows a simplified family tree of Syed Sarwar Shah^{ra} sahib:



Syed Sarwar Shah^{ra} sahib was an extremely intelligent child and would memorise his lessons after listening or reading them just once. In his childhood, he stuttered a little bit but gave it up as he grew older. Since his older two brothers were already studying in school, his father wished that Sarwar Shah sahib should help him in his profession of farming. He had just about made up his mind to do so when he was persuaded otherwise by the unusual success of the third son in his studies.

Syed Sarwar Shah^{ra} worked extremely hard for his studies, beginning his travels at the young age of thirteen to Peshawar, Hazara, Lahore, Saharanpur, and Deoband. He achieved enviable mastery in the subjects of Arabic grammar, logic and philosophy. It is reported that while he was studying at Deoband, one of his examiners—Shaikh-ul Hind Maulana Mahmoodul-Hasan—remarked about his paper on the Holy Qur'an: "To give 100 marks out of a total of 100 is an insult to such a paper."

After completing his studies, he taught for two years at Madrasah Mazahir-ul 'Uloom at Saharanpur. The previous teacher for the subjects of logic and philosophy had left the institution and it was feared by the organisers that the institution may suffer for lack of a high-calibre instructor. To fill the gap, they decided to hire Syed Sarwar Shah^{ra} who was only a young man of twenty-one years.

After this, he moved to Abbottabad where he taught the commentary of the Holy Qur'an in a religious institution belonging to an *Anjuman*¹⁹¹.

Learning about the Promised Messiah^{as}

When Syed Sarwar Shah sahib^{ra} was based at Lahore during his education, he came to know of the Promised Messiah^{as} and was inquisitive about him. However, due to the general opposition accorded to the Promised Messiah^{as} in the Indian society of that time, he never got to learn his true claims and beliefs.

Once, during the visit of the Promised Messiah^{as} to Lahore, Syed Sarwar Shah sahib^{ra} tried hard to meet him but could not find out as to where he was staying. Neither his opponents gave that information to him because of prejudice nor would the Ahmadi Muslims release it due to security concerns.

When in 1892 the Promised Messiah^{as} stopped in Ludhiana on his way to Deoband, Syed Sarwar Shah sahib^{ra} finally had the opportunity to meet him and spent about three hours in his company.

Seeking guidance through prayers

Still undecided, Syed Sarwar Shah sahib^{ra} resorted to prayers and to be guided by God on the correct path. In this context, he saw five dreams of which the last one was very decisive:

He saw in the dream that he was sitting in the Mosque, facing the Qibla and reading the Holy Qur'an. Meanwhile, the Promised Messiah^{as} came and stood by his side. It seemed as if he was waiting for him to finish the recitation so that he could say something. First, Sarwar Shah sahib thought that as to why he should end the recitation of the Holy Qur'an for the sake of a person. Then he thought that a gentleman was waiting and why was he unmindful and continuing the recitation. Finally, the last thought took precedence and he closed the Holy Qur'an and stood up. Before he could utter the greeting of peace, the Promised Messiah^{as} offered "Assalamu alaikum" and he responded, "Wa-alaikum-us salaam." Huda'ur then extended his hand which Sarwar Shah sahib took in his two hands.

While still holding his hands, Huda'ur said, "The time is now near; you should give up my opposition. Sarwar Shah sahib wavered for a while. He thought that if he replied that he did not oppose him, it would be a lie. And if he said that he did oppose him, then it would be undignified to say something like this at the person's face. Then a thought crossed his mind to let bygones be bygones and to say that in the future he would not oppose him. And this he said.

This dream acted as a turning point in his attitude towards the Promised Messiah's truthfulness. All doubts and qualms started to disappear and he began to feel as if he was being attracted towards the teachings of the Promised Messiah^{as}. He also agreed with his interpretation of the Qur'anic verses regarding the issue of Jesus' death. By this time he had read the Promised Messiah's book, *A'ina Kamalat-i-Islam*, and was now ready to accept Ahmadiyyat and finally decided to write the letter of *bai'at* to him.

The *bai'at* and its declaration

When he confided to an Ahmadi friend in Abbottabad about his intention of writing the letter of *bai'at*, he was advised against it. He was told that if he did the *bai'at*, the people of Abbottabad who were still unfamiliar with Ahmadiyyat, would not be able to benefit from him and would actually turn against him. If, however, he continued in the present state, he might be able to benefit the people and may bring them around.

Not really wanting to delay the matter any longer, Syed Sarwar Shah sahib^{ra} decided to consult the Promised Messiah^{as} and wrote him a letter in this regard. In response, the Promised Messiah^{as} advised him that the suggestion of the Ahmadi brother was not correct and that reformation of the self takes precedence over reformation of others. He advised him to announce his *bai'at* at once.

It was around 1897 when Syed Sarwar Shah sahib^{ra} received the above letter of Huḍur in Abbottabad. He immediately announced to the people that he was accepting Ahmadiyyat. There was an immediate clamour in the city of Abbottabad and the Anjuman's institution where he taught, laid him off. However, he soon obtained an alternate employment at the Mission College in Peshawar where he taught Arabic.

Answering the objections of Pir Mehr 'Ali Golarhwi

After the *bai'at*, but before visiting Qadian, Syed Sarwar Shah sahib^{ra} came across some questions and criticism raised against the Promised Messiah^{as} by Pir Mehr 'Ali Golarhwi. He decided to answer these objections on his own initiative and had them published in the form of a poster. He also sent a copy of this poster to the Promised Messiah^{as} in Qadian. Huḍur liked the answers given in the poster very much and indicated his appreciation to Haḍrat Hakim Nuruddin^{ra} by saying, "Pir Mehr 'Ali sahib cannot respond to these."

Visits to Qadian

Before moving to Qadian on a permanent basis in 1901, Syed Sarwar Shah^{ra} made three trips to that hamlet. It was during the summer vacation of 1898 that he first went there. When he met the Promised Messiah^{as} in the Mubarak Mosque and told him that he was from Peshawar, the latter asked, "Are you Maulawi Sarwar Shah?"

The second time he visited Qadian in 1899 and stayed there for about a month.

The third time he visited Qadian during the summer vacation in 1900 and also brought some friends with him. Although he intended to stay there for at least three months, his friends decided to leave earlier after spending only a few days. At this development, he decided to leave with them as well. Before he left, the Promised Messiah^{as} called him and had him sit next to him on a cot. Then he addressed him:

"The reason I have called you is that there is no surety of life... Whatever one wants to achieve, one must give it preference. We, who come from God, are given sagacity and with this sagacity, we can determine if a person has the elements of righteousness and virtue. But people have a false notion that saintliness is in the pockets of the saints, or is tied to their handkerchief, and with whomever they are pleased, they hand it over out of their pocket or opening the handkerchief. This, however, is not true. It is correct that it can be received only from people who are from God, but the manner of receiving it is not that they give it away whenever they wish... A certain time comes upon these people from God when they are blessed with grace. At that time, people who are righteous and virtuous, partake of this blessing according to their capabilities. This way, at different times, they accumulate so much blessing that it amounts to sainthood... If a particular person is not present when the blessing is being given out, we are grieved and saddened; if he were present, he would have benefited.

"With the sagacity that God has given me, I see that righteousness and virtue in you. That is why I desire that you stay with me at least eight or nine months."

At this, Syed Sarwar Shah sahib^{ra} replied, "Huḍur, although my friends have left but I am willing to stay. If Huḍur permits, I am ready to stay in the service of Huḍur forever." To this, the

Promised Messiah^{as} responded that for the time being it was better for him to return since he was working for the priests and they happened to be the enemies of the Promised Messiah^{as}. If they found out that Syed Sarwar Shah sahib^{ra} had decided to stay in Qadian, they might trump up a case against him.

Permanent move to Qadian

In 1901, Syed Sarwar Shah sahib^{ra} moved permanently to Qadian and served the Promised Messiah^{as} and the Ahmadiyya Jama'at for a long time. He used to lead the congregational Prayers, deliver the Friday sermons, enter into debates on behalf of the Promised Messiah^{as}, give the *Dars* (lecture) of the Holy Qur'an, write the commentary of the Holy Qur'an, teach at the Ta'limul Islam School and accompany the Promised Messiah^{as} on his various journeys. After attending one of his sermons, the Promised Messiah^{as} mentioned it to his wife, Haqrat Amman Jan, that Maulawi Sarwar Shah sahib had given a very good sermon.

Dr. Mir Muhammad Isma'il narrates that Syed Sarwar Shah sahib^{ra} was one of the ten Companions under whose *imamat* he had seen the Promised Messiah^{as} say his congregational Prayers.

The debate at Mudh

When Ahmadiyyat began to take hold in the village of Mudh in Tahsil Ajnala, the local people mounted a campaign of severe opposition and persecution. Eventually it was decided that a debate be held between the Ahmadis and learned scholars called by the village people. In October 1902, Syed Sarwar Shah^{ra} and Maulawi Abdullah Kashmiri were sent to Mudh as representatives of the Ahmadiyya side. The other side was represented by a well-known scholar of the Sunnis by the name of Maulawi Sanaullah of Amritsar.

The real focus of the debate was agreed between the parties to be the death of Jesus Christ^{as}. However, Maulawi Sanaullah repeatedly deviated from the actual subject of the debate and tried to bring in the prophecies of the Promised Messiah^{as} which, he argued, had not been fulfilled. At the same time he used abusive and vituperative language with regard to the person of the Promised Messiah^{as}.

When the text of Syed Maulawi Sarwar Shah's debate and speeches was presented to the Promised Messiah^{as}, he greatly admired the contents and gave him a prominent mention in his book *I'jāzul Masih* which narrates the complete proceedings of the debate and includes an Arabic poem constituting some 533 couplets. In the book, the Promised Messiah^{as} likened Syed Sarwar Shah^{ra} to a lion who debated with a wolf.

Marriages

Haqrat Sarwar Shah sahib^{ra} was married twice. His first marriage was to the daughter of Syed Muhammad Ashraf of District Hazara. However, she contracted tuberculosis and passed away shortly, leaving behind a ten-month old girl named Fatima. About three months prior to her death, she saw the Promised Messiah^{as} in a dream in which he asked her to proclaim that he was the Promised Messiah^{as} and also took her *bai'at*. As a result of this dream, the wife wrote her letter of *bai'at* to Huqur. The ten-month old surviving girl was first married to Sahibzada Abdul Haiy (son of Haqrat Hakim Nuruddin^{ra}) in 1913 and, after his death in 1915, to Syed Mahmoodullah Shah (son of Doctor Abdus Sattar Shah^{ra}) in 1917. Through the second husband, a boy was born named Syed Da'ud Muzaffar Shah who became a son-in-law of Khalifatul Masih the Second^{ra}. Thus,

through the marriages of his first daughter, Syed Muhammad Sarwar Shah^{ra} created family ties, along with his spiritual ties, to the first two khalifas of the Ahmadiyya Jama'at.

His second marriage took place with the daughter of Jiwan Butt of Amritsar. From the second wife, he was blessed with three daughters and two sons.

Revelation about the birth of a male child

Syed Sarwar Shah sahib^{ra} narrates that he and his other four brothers did not have any male issues. After he mentioned this fact to Haḍrat Khalifatul Masih the First^{ra}, he asked Syed Sarwar Shah sahib^{ra} to pray in this regard. Within a few days of his praying for a male child, he received a revelation advising him that a boy shall be born on October 18. One day as he came back to his home after performing his *Fajr* Prayer, he received a revelation intimating, "Our Sultan also comes today." Soon, a neighbour congratulated him that a son had been born to him. It happened to be the 18th of October.

Syed Sarwar Shah sahib^{ra} informed Haḍrat Khalifatul Masih the First^{ra} that his wife had seen a dream that if a son was to be born, it should be named Nasir but that he himself had heard the name Sultan in his revelation. At this, Huḍur suggested the name of Sultan Nasir.

Unusual sense of respect for a future leader

Syed Sarwar Shah sahib^{ra} was very astute, intelligent and wise and had obtained his sagacity directly from the Promised Messiah^{as}. He narrates an interesting experience in his life in the following words:

"When Mirza Bashiruddin Mahmood Ahmad¹⁹² was still a child and studied in the Ta'limul Islam School where I was a teacher, I had a dream which indicated to me the very high status that he would eventually achieve one day. From that day on, whenever I came to his class for the purpose of teaching, I would not sit on the chair, considering it a breach of etiquette."¹⁹³

This respect for the young Mirza Bashiruddin Mahmood Ahmad was not limited to the school only. In this context, Maulawi Saleemullah Fazil narrates:

"During the time of the First Khalifa^{ra}, Sarwar Shah sahib used to teach Mirza Bashiruddin Mahmood Ahmad^{ra} in the "Round Room" of their home. Whenever I brought some tea for Sarwar Shah sahib and knocked on the door, Sahibzada sahib would get up and get the tray from me and place it in front of Maulawi sahib. One day, Maulawi sahib said to me to call the greetings of peace aloud so that he could recognise my voice and get up and get the tray himself. Despite this arrangement, Sahibzada sahib would still get up and get the tray from me. At this, Maulawi sahib asked me to stop bringing the tea. He said that he was grieved when, considering his status, Sahibzada sahib carried the tray for him."¹⁹⁴

Even during the life of the Promised Messiah^{as}, Syed Sarwar Shah sahib^{ra} used to ponder a great deal over the prophecy of the Promised Son and came to the conclusion that it was Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} who would fulfil the prophecy.¹⁹⁵

Duties in Qadian

Within a year of his migration to Qadian in 1901, he started serving the Jama'at Ahmadiyya on a regular and full time basis. He had voluntarily given up his job at Peshawar which paid him one

hundred rupees a month to take one in Qadian that paid him only fifteen. He was appointed the first Head Master of Madrasah Ahmadiyya and the first Principal of Jami‘a Ahmadiyya, retiring from his last position in 1939.¹⁹⁶

Although his entire time was already dedicated to the service of the Ahmadiyya Jama‘at, he promptly volunteered in 1907 when the Promised Messiah^{as} made an appeal for people to come forth and devote their lives for the sake of religion.

Writing the *Tafsīr* of the Holy Qur’an

Syed Sarwar Shah^{ra} was truly a great scholar of the Holy Qur’an and he began writing the very first *Tafsīr* (commentary) while based in Qadian. Occasionally, he had a scholarly difference of opinion with Haḍrat Hakim Maulawi Nuruddin^{ra}. When the latter became the First Khalifa of the Jama‘at in 1908, Syed Sarwar Shah^{ra} wrote to him that there were three important points on which the two differed and he wanted to know the opinions of Khalifatul Masih so that he could correct his own thinking. Haḍrat Khalifatul Masih the First responded that in all three cases he would agree with Syed Sarwar Shah’s thinking.

Habit of saying long Prayers

Syed Sarwar Shah^{ra} was an epitome of righteousness and humility. He led a very simple life along the style of a dervish. During his entire tenure as the Head Master of Madrasah Ahmadiyya, he lived in a house that was considered unfit even for an orderly. Vanity and pride were totally absent from his person and he remained active and hardworking until his very last breath.

It was his usual habit to say all his Prayers in congregation, arriving a good deal before the scheduled time and performing his *Tahiyyat al-Masjid*¹⁹⁷ Prayer. He would never miss the congregational Prayers for any reason whatsoever. His Prayers were long and always full of sincere and earnest beseeching. He derived much pleasure in their performance. Maulawi Ahmad Khan Naseem narrates that one time during the *Zuhr* Prayer he recited the *Surah Fatiha* eleven times before Syed Sarwar Shah^{ra}—who was leading the Prayer—finally went into *rukū’*.

One time Haḍrat Khalifatul Masih the Second^{ra} visited Kashmir and wanted to meet some local Ahmadi. After being introduced to a certain person he asked him if he had ever been to Qadian. At this, the person replied that he had visited the place briefly on one occasion. Huḍur asked him if he remembered something special about his visit. The person said that there was a Maulawi who used to conduct very long Prayers. Huḍur laughed and said that he must have visited Qadian and performed his Prayers behind Syed Sarwar Shah^{ra}!

One time prior to a congregational Prayer in the mosque in Qadian, it was mistakenly announced that Haḍrat Khalifatul Masih the Second^{ra} was not coming to lead the Prayer. As was the procedure at the time, Syed Sarwar Shah^{ra} began to lead the Prayer. When Huḍur finally came to the mosque, the Prayer had already started and he joined in as a follower. Syed Sarwar Shah^{ra} made the prostrations so long that, after the Prayer, Huḍur asked him to make the Prayers shorter.

Some unusual attestations of his scholarship

Syed Sarwar Shah^{ra} became a great scholar of the Holy Qur’an, the Traditions of the Prophet Muhammad^{sa} and the religious law of Islam. His scholarship was widely accepted across India, even outside the sphere of the Ahmadiyya Jama‘at. A non-Ahmadi Maulawi from Abbottabad once confessed to an Ahmadi Muslim: “Maulawi Sarwar Shah is a great scholar among the

Ahmadis. I do not see another scholar of his eminence any more. It is sad that he converted to Ahmadiyyat!”

One time a well known Christian priest by the name of Abdul Haq came to Qadian with a couple of his companions. During his address to the Ahmadi students of Madrasah Ahmadiyya, he said:

“... I want to tell you a very important thing which I want you to listen very carefully. There is a person among you by the name of Maulawi Syed Muhammad Sarwar Shah. He is a gem—a most valuable diamond. You should attach yourselves to him and acquire knowledge from him. I have not seen a scholar of his calibre in all of India. I am a Christian missionary and I have been debating from Gilgit to Ras Kumari and from Quetta to Mandalay. One time I debated Maulawi sahib in Sialkot. It is possible that I may have left a good impression upon other people. However, I say this under oath that the manner in which he whipped me in a scholarly way is known only to me.”

Demise

Syed Sarwar Shah sahib^{ra} continued to participate in the congregational Prayers and the evening sessions of *Majlis-e 'Irfān* to the very end of his life. One day in June 1947 he lost consciousness during a session of the *Majlis-e 'Irfān* and passed away two days later.



Haḍrat Maulawi Muhammad Ibrahim Baqapuri^{ra} (1873-1964)

Introduction

Descended from a noble family of agrarian landlords in the Punjab, Maulawi Muhammad Ibrahim Baqapuri^{ra} was born at Chak Chatha, Hafizabad. His ancestors, however, had established themselves at Baqapur located east of Gujranwala.

By age twenty, he had completed his basic education in Islam and the eastern languages and secured a position as a teacher in a *madrasah* at Mundra, south of Bhuj, in the Indian State of Gujarat.

Exposure to Ahmadiyyat and *bai'at*

Haḍrat Maulawi Baqapuri^{ra} came to know of the Promised Messiah^{as} in 1891 when he was a student in Ludhiana and the latter had come to stay there for several months in connection with his preaching activities. Although he benefited from the company of the Promised Messiah^{as}, he did not take the initiative to perform the *bai'at*.

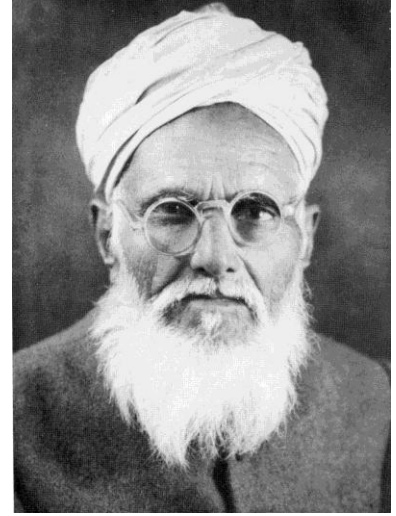
In 1894 he was exposed again to the teachings of the Promised Messiah^{as} when, after the eclipses of the sun and the moon in the month of Ramaḍan, the sign was widely discussed among the people of India. According to many scholars, the sign of the eclipses meant that the Mahdi had already been born. From that time on, Haḍrat Maulawi Baqapuri^{ra} started to visit Qadian on a regular basis and developed close friendships with Shaikh Yaqub 'Ali 'Irfani^{ra}, Syed Sarwar Shah^{ra} and Qazi Amir Husain^{ra}. During a visit in 1903, he was greatly impressed by the commentary of a Qur'anic verse by the Promised Messiah^{as} and decided that the next time he visited Qadian he would carry out the *bai'at*.

In 1905, Maulawi Baqapuri sahib^{ra} went to Qadian accompanied by his older brother, Muhammad Isma'il. When Maulawi Baqapuri sahib^{ra} went to see Huḍur, there was no empty chair and he decided to sit down on the floor. He had hardly bent down when the Promised Messiah^{as} asked him to sit with him on the cot and took his *bai'at*. After returning to his village, he announced to the people that he had accepted Ahmadiyyat and was consequently removed from the office of leading the prayers in the local mosque. While his opposition mounted in the village, he became quite determined to carry on his preaching activities.

Beginning of revelations and visions

One day during his evening Prayer, he saw Haḍrat 'A'isha bint Abu Bakr^{ra} in a vision who told him to remain determined and resolute. Another time, he saw Hasan Basri^{ra} (642-728 CE), a noted scholar and a Sufi, who told him, "Surely I was determined," and thus helped him in staying steadfast.

One night after his *Tahajjud* Prayer, he saw in a vision that Jesus Christ^{as} and John the Baptist^{as} had come down from heaven and Jesus^{as} spoke to him saying, "Don't the people think that if I was physically alive in heaven, why I would be with John the Baptist^{as}? If I am with John, then it means that in whatever way he is alive, I am alive in that sense, too."



Haḍrat Maulawi Baqapuri^{ra} writes that before accepting Ahmadiyyat, he was never graced with revelations and visions but after taking his oath of allegiance, such spiritual experiences helped him considerably in strengthening his faith and progressing on the road of spirituality.

In a period of one year, his mother, father and younger brother all accepted Ahmadiyyat.

A remedy for arsenic poisoning

It was his usual practice to perform Friday congregational Prayer at Gujranwala. One day when he was ready to return home after the Friday Prayer, the *Imam*—Hakim Muhammad-ud-Din—told him of a useful remedy for arsenic poisoning that he had learned from a doctor. It involved the feeding of egg-white and milk to the affected patient. Hakim sahib gave him the remedy just in case he needed it.

When Haḍrat Maulawi Baqapuri sahib^{ra} returned home, he learned that his wife had accidentally consumed arsenic poison and was undergoing severe seizures. Her father and sisters were extremely worried for her safety and the people were blaming the incident on the fact that the family had accepted Ahmadiyyat.

Maulawi Baqapuri sahib^{ra} calmed the relatives and asked someone to bring some eggs and milk! The wife recovered from her ordeal.

The right to improper interference

Haḍrat Maulawi Baqapuri^{ra} narrates an interesting and a little humorous incident that took place in 1907 when the Arabic part *Al-Istifta* included in the book *Haqiqatul Wahiy* was being checked.

During a meeting with the Promised Messiah^{as}, Maulawi Muhammad Ahsan Amrohi pointed out that a certain word in the manuscript had been marked for editing while it was in fact correctly used. At this, the Promised Messiah^{as} said that it was not him who had marked the word in this manner. At this, Maulawi Muhammad Ahsan asked as to who might have done it then. The Promised Messiah^{as} speculated that it was perhaps Mir Mahdi Hasan. Maulawi Muhammad Ahsan responded, “What right does he have?” The Promised Messiah^{as} answered with a smile, “He has a certain right. It is called improper interference!”

A perspective on the make-up of the Jama‘at

Haḍrat Maulawi Baqapuri^{ra} narrates that the Promised Messiah^{as} once described the make-up of the Jama‘at in the following words:

“Our Jama‘at is a strange mixture. There is a *pestilential group* that joined the Jama‘at after seeing the sign of the plague. This group is growing very fast. Then there is a *solar-lunar group* that believed in us after seeing the eclipses of the sun and the moon. Then there is a group of *dreamers* who were guided by God by means of their dreams. This group is very substantial, too. Then some are *rationalists* who recognised this Jama‘at through the manifest signs of the Holy Qur’an. Thus, there is a variety of means by which people have come to our Jama‘at.”

The death of wife and second marriage

In August 1908, Haḍrat Maulawi Baqapuri^{ra} saw in a dream that his wife had passed away within a period of ten months. Partly due to the damage done by her accidental intake of the

arsenic poison and partly due to the shock of the Promised Messiah's demise in May that year, his wife passed away in December, some three and a half months after his fateful dream.

During the Annual Convention in Qadian that year, Haḍrat Maulawi Baqapuri^{ra} advised Haḍrat Khalifatul Masih the First^{ra} of the death of his wife and asked him to pray for his second marriage.

In April 1909, Haḍrat Maulawi Baqapuri^{ra} saw in a dream that someone gives in his hand the hand of a young girl who is only twelve or thirteen years old. When he mentioned this dream to his uncle, he responded that a girl of such description lived in Chak 98 North in the District of Sargodha. In the company of his *Khaloo*¹⁹⁸, the two went to the designated village. There they had to take part in a debate with a non-Ahmadi Maulawi. After the successful outcome of the debate, the *rishta* was extended to Ghulam Husain Quraishi—the father of the girl.

Having already been impressed with Haḍrat Maulawi Baqapuri's debating and scholarly prowess, the *rishta* was accepted and the two were soon married. After the marriage, Maulawi Baqapuri sahib^{ra} stayed in the village for the next five years thereby helping the establishment of several Ahmadiyya *Jama'ats* in the area. From this second wife, Maulawi Baqapuri sahib^{ra} was blessed with three sons and three daughters—all of whom became sincere and active servants of Ahmadiyyat.

A magnificent dream

Although Haḍrat Maulawi Baqapuri^{ra} first became aware of the teachings of the Promised Messiah^{as} in 1891 when the latter was temporarily stationed in Ludhiana, he did not perform the *bai'at* until 1905. After the *bai'at*, he greatly regretted this delay which deprived him of embarking on his spiritual quest and pursuit for so many years. To make up for this oversight, Maulawi Baqapuri sahib^{ra} started to visit Qadian very frequently starting in 1905. He began to spend at least two weeks in Qadian every month and would frequently travel the 72 km distance from Baqapur on foot. At the same time he also intensified his worships and night vigils. He often performed his Prayers out in the wilderness, spending the entire night in his devotions.

Around 1912 when Maulawi Baqapuri sahib^{ra} was about 39 years old, he saw a magnificent dream:

In the dream, he saw the Prophet Muhammad^{sa} and the Promised Messiah^{as} who were seated facing each other on the second story of a house with the Holy Prophet^{sa} facing towards the east. In his dream he saw that rays of light were emanating from their faces with the rays from the face of the Prophet Muhammad^{sa} being somewhat stronger in intensity. With a Holy Qur'an in his hand, Haḍrat Maulawi Baqapuri^{ra} asked the Prophet Muhammad^{sa} for the meaning of a certain verse, pointing it out with his finger. At this, the Prophet Muhammad^{sa} pointed towards the Promised Messiah^{as} that Maulawi sahib should ask him. The Promised Messiah^{as} explained to him the meaning which seemed to satisfy Maulawi sahib's heart.

Maulawi Baqapuri sahib^{ra} writes that after that dream he obtained an unusual understanding of the meanings of the Holy Qur'an.

Authorised to take *bai'at*

From 1915 until 1938, Maulawi Baqapuri sahib^{ra} was employed in the preaching department of Sadr Anjuman Ahmadiyya, working in Rawalpindi, Amratsar, the Bengal and the Sindh. While stationed in the Sindh, Haḍrat Khalifatul Masih the Second^{ra} granted him the permission to take

bai'at on his behalf. He took retirement from active duty in 1938 and spent the remainder of his time initially in Qadian and later in Rabwah where he passed away in 1964.

Debate with a Sunni Maulawi

One common point of contention between the Sunni and Ahmadiyya perspectives is the differing interpretations of the Qur'anic verse that relates to the crucifixion of Jesus Christ^{as}: “*And they did not kill him for sure; on the contrary Allah raised him to Himself.*” The non-Ahmadi scholars interpret the word “*raise*” to mean that Jesus^{as} was *physically raised* unto heaven while the Ahmadi Muslims interpret the same word “*raise*” to mean that Jesus^{as} was *exalted* by God.

One day Maulawi Baqapuri sahib^{ra} was holding a debate with a non-Ahmadi Maulawi in Jalandhar. He read the above verse in Arabic and said that there cannot be a greater proof than this for the fact that Jesus Christ^{as} is still alive. When it was Maulawi Baqapuri sahib's turn to address the audience made up of some fifteen hundred people, he began: “O listeners! Let us all pray that God may quickly raise this Maulawi from this world.” Hearing this, the Maulawi became very angry and suddenly exclaimed, “Why shouldn't God raise you?” At this, Maulawi Baqapuri sahib^{ra} said, “You see, you are also taking the meaning of dying from the word ‘raising’. Why else would you get angry?”

At this answer, the listeners burst into laughter, teasing the non-Ahmadi Maulawi who got snared into his own argument.

An interesting point in another debate

A similar discussion was held by Maulawi Baqapuri sahib^{ra} with two non-Ahmadi Maulawis during his preaching trip to the Bengal. The non-Ahmadi Maulawis said that Jesus Christ^{as} was raised unto heaven as it says in the Holy Qur'an in verse 4:159:

بَلِّ رَفَعَهُ اللَّهُ إِلَيْهِ ط

“... Allah raised him unto Himself.”

Maulawi Baqapuri sahib^{ra} emphasised the fact that Jesus^{as} was not raised unto heaven but unto God. To further clarify the meaning of what raising unto God means, Maulawi Baqapuri sahib^{ra} quoted the Qur'anic verse 37:100 in which the Prophet Abraham^{as} says:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿١٠٠﴾

“I am going to my Lord, Who shall guide me.”

Maulawi Baqapuri^{ra} drew a parallel that just as the Prophet Abraham^{as} was *going* to his Lord, so did the Prophet Jesus^{as} when he was “*raised*” unto God; neither reached God physically—for God is free of the confines of time and space—and both reached Him spiritually.

The non-Ahmadi Maulawis said that Maulawi Baqapuri sahib^{ra} did not believe in the power of God to physically raise Jesus^{as} unto Himself. At this, Maulawi Baqapuri sahib^{ra} answered that it was not a question of the power of God but whether He actually did something like this or not. He turned upon the non-Ahmadi Maulawis, saying, “In fact it is you who do not believe in the power of God. You force God to keep Jesus^{as} alive for thousands of years to undertake a job on earth for which He could easily raise another person. For example, a rich and powerful person does not have to save a stale piece of bread to eat the next day. When the next day comes, he gets a fresh

piece of bread cooked for him. A poor and powerless person may need to resort to saving a stale piece of bread.”

A life saved under God’s guidance

In 1930, the wife of Maulawi Baqapuri sahib^{ra} became seriously ill while pregnant with a child. The doctor advised that it would be necessary to induce abortion for her proper treatment and suggested that another doctor be called in the next day to carry out the procedure. Maulawi sahib^{ra} asked Haqrat Khalifatul Masih the Second^{ra} for prayers and also took to earnest praying himself. During the night, Maulawi sahib^{ra} received the following Qur’anic words in revelation:

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿١٩٩﴾

“And We placed it in a safe place.”¹⁹⁹

The next morning, Maulawi Baqapuri sahib^{ra} refused to have the abortion carried out for his wife saying that she is going to get well without this medical procedure. With the grace of God, the wife recovered and later on also delivered a healthy son named Mubarak Ahmad.

Recovery of the wife from a serious illness

One time, Haqrat Maulawi Baqapuri’s wife became so ill that it did not seem likely that she would recover. The doctor, however, kept comforting and reassuring him that all would be well. Realising the seriousness of the situation, Maulawi Baqapuri sahib^{ra} wanted the doctor to tell him the true situation so that he could carry out his prayers with greater earnestness and devotion. The doctor, however, replied that it was not the practice of the doctors to do so. Maulawi sahib^{ra} told him that he not only had a professional responsibility as a doctor but also a familial duty as being a brother-in-faith.

A few days later, the doctor came to see his wife in the company of another doctor and advised Maulawi Baqapuri sahib^{ra} that they did not expect the wife to make it through the night. When Maulawi sahib^{ra} examined her, he found the pulse to be extremely faint. After they had left, he performed his ablution and fell into prostration, praying for her very earnestly. While in this condition, drowsiness overtook him and he felt as if he was under the control of God. During his prayers, the following verse of the Promised Messiah^{as} came upon his tongue:

شور کیسا ہے ترے کوچہ میں لے جلدی خبر
خون نہ ہو جائے کسی دیوانہ وار کا

“What’s the clamour in Thy lane, pray find quickly,
Lest some lovelorn lover may lose his life!”²⁰⁰

With a feeling of great restlessness, he addressed the Promised Messiah^{as}, saying: “Huḍur! First my daughter passed away and now this home of mine is being destroyed.” At this, he heard a voice saying: “We are making her well.”

After this he felt great peace and tranquillity in his heart and was sure that the Gracious God had graced him with unusual benevolence. Getting up, he checked his wife’s pulse again and saw that it had improved considerably. When the doctors came in the morning, his wife was sitting up in the bed.

A prayer accepted and a decree enforced

In July 1947, Haḍrat Maulawi Baqapuri's son, Mubarak Ahmad, fell ill. Around the same time, Doctor Mir Muhammad Isma'il^{ra} had also become very weak during his illness. Maulawi Baqapuri sahib^{ra} prayed for both of them. On July 12 he received a revelation that full recovery will be made by July 15 to 18. At the same time he heard a voice that said, "The old Maharaja has died."

On the morning of July 18, Mubarak Ahmad recovered his health and on the evening of the same day, Doctor Mir Muhammad Isma'il^{ra} passed away.

Epitome of humbleness and humility

Haḍrat Maulawi Baqapuri^{ra} was an unassuming and unpretentious person. In his autobiography—*Hayat-e Baqapuri*—he narrates several of his revelations and describes many instances when his prayers were fulfilled, sometime with extraordinary precision.

In December 1953, he saw a dream in which he was saying, "O Lord! I did not want to reveal myself," alluding to the aspect of ostentation and showiness that might be deduced by the public from the writing of his book. Then he heard a voice which said in Punjabi:

مینوں ظاہر ہوں دیناں اے یا نہ

"Are you going to let Me reveal myself or not?"

Praying for Doctor Muhammad Abdullah

Doctor Muhammad Abdullah of Shifa Medico, Nawab Shah, Sindh, narrates the following incident:

"A person by the name of Shaikh Iqbal was creating trouble for me. I wrote to Maulawi Baqapuri^{ra} for prayers. The latter wrote back that some calamity shall visit upon Shaikh Iqbal. A month later, a young son of Shaikh Iqbal died because of a gunshot.

"Shaikh Iqbal, however, continued his campaign of mischief against me and again I wrote to Maulawi Baqapuri^{ra} for prayers. The latter replied that a warning should be delivered to Shaikh Iqbal. In a short time, Shaikh Iqbal was involved in an automobile accident. Everyone else in the vehicle survived but Shaikh Iqbal was killed on the spot."

The Angel of Death returns empty handed

In late June 1954, Haḍrat Maulawi Baqapuri^{ra} fell ill due to weakness in his heart. In a dream, his wife saw that a person had entered their home and was immediately followed by another person. When the second person asked the first one as to who he was, the first one replied, "I am the Angel of Death." When asked as to why he had come, he answered, "I have come to do my job." The second one, who appeared to be the Angel Gabriel, said, "You have nothing to do here at this time," at which the first Angel departed.

Maulawi Baqapuri sahib^{ra} writes that he recovered the same day. He lived for another ten years.

Praying for a student in need of admission

The writer of the present book narrates the following incident that demonstrates the acceptance of Haḍrat Maulawi Baqapuri sahib's prayers:

“Around August 1959 I was nearing my seventeenth birthday. I had written my Pre-Medical examination for the Faculty of Science Certificate earlier in the spring and had obtained pretty poor grades. After failing to obtain admission in any of the several medical colleges in Pakistan, I had disappointedly enrolled myself in the Bachelor's curriculum at the Forman Christian College in Lahore, taking on chemistry and zoology as the main science subjects. I was well aware of the difficulty of making a career in these subjects and was mentally preparing myself for a life of teaching in a college. With my family still based in Montgomery (present day Sahiwal) from where I had written my F. Sc. exams, I took up residence at one of the four F.C. College hostels on the campus (the Newton Hall, if I remember correctly).

“It was less than a month into my fall semester when my father (Pir Salahuddin) visited me at the residence and advised me that the Punjab University was offering instruction in the newly established faculty of geology. He had come to know about this through Mirza Saeed Ahmad, my professor of zoology at Montgomery, who was a member of the Civil Club which my father frequented as well. In the company of my father, I visited the Geology Department at the Punjab University but, to my disappointment, learned that the last date for the submission of applications had already passed. My father asked the head of the mathematics Department to speak to his counterpart in Geology but to no avail. The Department of Geology at the Punjab University had been set up recently through UNESCO and much of the staff was foreign and thus immune to the traditional “recommendation” and “intercession” culture of Pakistan. Terribly let down, I returned to my studies at the F.C. College while my father promised to write to some saintly persons for prayers.

“It was no more than a week or two later that my father visited me again at the F.C. College residence and advised me that the Department of Geology had extended the admission date as they did not receive sufficient applications. Immediately, the two of us headed to the Punjab University and promptly filed my application for admission. At the same time my father showed me a postcard received from Maulawi Baqapuri sahib^{ra} who resided in Rabwah and to whom my father had written for prayers among others. In the postcard, Maulawi Baqapuri sahib^{ra} had informed my father that while praying for me, the Qur'anic phrase,

رُطَبًا جَنِيًّا (“falling dates”)

had come upon his tongue repeatedly. The phrase refers to the voice that Mary had heard while she was in the process of giving birth to Jesus^{as} under a palm tree and is included in verse 19:26 of *Surah Maryam*.

“Some days later, the Geology Department posted a list of candidates who had been selected for interviews with my name among the more than one hundred students. On the day of the interview, I was a bit worried to meet so many students with much better grades than mine in their F. Sc. Exams, with a few students ranking high enough to have easily enrolled in the Medical or Engineering Colleges. The interviews were conducted in English by the foreign UNESCO appointed staff that put some of the students at a disadvantage. Furthermore, my response to a question that I was interested in hiking and climbing mountains may have earned a few points as well. When the final selection was posted on the departmental notice board, my name was somewhere in the middle of the list of some twenty-two students selected for enrolment. As well, since the Department only taught geology and I had to take two more subjects—which were chemistry and English—I was advised to transfer to the Government College which was a much better institution than the F.C. College and was also closer to

the University campus. All this took place very smoothly and I began my undergraduate studies in geology in the fall of 1959.

“After completing my Bachelor’s in Geology, I continued with my Masters program, securing first position in the class and winning the gold medal given each year. After teaching at the Department for one year, I went to the University of Toronto in Canada, earning my Masters in Geology there as well.

“Today, nearly fifty-six years later, I am a practising geologist and have spent my entire life working in this field. Thanks to the prayers of my father’s saintly friends, the field of geology has been an excellent and very rewarding career for me. The knowledge of geology has given me better insights into the field of organic evolution and a better understanding of the evolution of the earth and the solar system within the great cosmos.”

An unusual incident during his last illness

Dr. Ishaq Baqapuri, the middle son of Maulawi Baqapuri sahib^{ra}, narrates the following incident about his father:

“In March 1964 my father, Maulawi Ibrahim Baqapuri^{ra}, was taken ill with a serious condition and was admitted into the Civil and Military Hospital in Lahore. My father as well as the rest of the family knew that his time of departure had come. He was suffering from a prostate condition but for various reasons, the operation could not be carried out.

“On March 17, 1964, after the *Zuhr* Prayer, I was standing next to my father in his hospital room when I saw that his deceased mother—my grandmother—moved over his body on the bed. I not only saw the vision but even heard the faint rustling sound of her movements. At the time my father was unconscious but during this vision, he raised his two arms up and when my grandmother had passed over him, he dropped his arms. Later that evening, he passed away.”

A brief appraisal of his life

Haḍrat Maulawi Baqapuri^{ra} was a very simple, modest and humble person by nature. Despite being a noted scholar and a respected Companion of the Promised Messiah^{as}, he never prided in such honours. He spent a good part of his life in spiritual exercises and late-night devotions. Routinely given to performing his *Tahajjud* Prayer, he spent a good part of the night and the early morning in the worship of God and the recitation of the Holy Qur’an.

However, the most notable part of his character was sympathy for the fellow man and his willingness to pray for them at all times. Perhaps as a reward for his nobility and humility of spirit, his prayers for others were graced by God with unusual acceptance. Thus, he stood among the rank of those Companions of the Promised Messiah^{as} who were constantly sought out by members of the Ahmadiyya community for prayers, particularly when faced with trials and hardships.

●

Haḍrat Maulawi Sher ‘Alī^{ra} (1875-1947)

Introduction

Haḍrat Maulawi Sher ‘Alī^{ra} was born in a small village named Adhrahma that is located some 18 kilometres east of Kot Momin (near Bhabra), in Tahsil Bhalwal of the Sargodha District. Tracing their ancestry to the Quraish, his immediate ancestors followed the agrarian lifestyle that was common among the people of India at the time.

After obtaining his early education at home from his father—Maulawi Nizamuddin—he enrolled at the Bhera High School. It was his usual practice every day to attend the Qur’an class of Hakim Fazluddin of Bhera before going to the school. When he completed his High School, he was admitted into the Forman Christian College in Lahore from where he graduated around 1897, taking the seventh position in Punjab.²⁰¹



Exposure to Ahmadiyyat and *bai‘at*

He was exposed to Ahmadiyyat through his Qur’an teacher, Hakim Fazluddin of Bhera, who was a good friend of Haḍrat Hakim Nuruddin^{ra}. Haḍrat Maulawi Sher ‘Alī^{ra} also had the opportunity to learn directly from Haḍrat Hakim Nuruddin^{ra} whenever the latter visited his ancestral village. A paternal uncle of Haḍrat Maulawi Sher ‘Alī^{ra}, Maulawi Hakim Sher Muhammad, had already accepted Ahmadiyyat and had significant influence over his nephew. Thus, in 1897, Haḍrat Maulawi Sher ‘Alī^{ra} visited Qadian and took his oath of allegiance at the hand of the Promised Messiah^{as}.

Although Haḍrat Maulawi Sher ‘Alī^{ra} accepted Ahmadiyyat in 1897, it was another nine years before his father undertook the *bai‘at*, after many discussions with his younger brother, Maulawi Hakim Sher Muhammad. Because his father was a very influential figure and was regarded highly as a righteous and scholarly person, nearly the entire village followed him into the fold of Ahmadiyyat soon after.

After performing his *bai‘at*, Haḍrat Maulawi sahib^{ra} moved to Qadian where he spent the rest of his life working initially as the Head Master of Ta‘limul Islam High School, then as Editor of *Review of Religions* and finally as translator and commentator of the Holy Qur’an in the English language.

Although six feet and two inches (188 cm) tall, Haḍrat Maulawi Sher ‘Alī^{ra} suffered from a rather weak physique in his youth. One day the Promised Messiah^{as} advised him to drink lots of milk—as much as he could. From that day on, it became his habit to consume a lot of milk, frequently eating nothing else. In a short time, he put on the necessary weight.

Trading worldly honour for a life of spirituality

Because of his education and unusual intelligence, Haḍrat Maulawi Sher ‘Alī^{ra} was offered the position of a judge. It was an honourable position and carried a good compensation. However, he discarded worldly honours and wealth and preferred to spend a life of austerity under the feet of his spiritual master—the Promised Messiah^{as}.

Happy to be recognised by the Promised Messiah^{as}

In the early days when he was still a student in Lahore, he used to visit Qadian regularly. During one such visit, he remarked in a gathering, “I wonder if Huḍur will even recognise me.”

At the same time, the Promised Messiah^{as} joined the gathering and Hafiz Hamid ‘Ali asked, “Huḍur! I have to go and get some wheat ground. It would be good if a second person comes with me.”

At this, the Promised Messiah^{as} held the hand of Maulawi Sher ‘Ali^{ra} and addressed Hafiz Hamid ‘Ali, “Take Mian Sher ‘Ali with you.”

Hearing this, Haḍrat Maulawi Sher ‘Ali^{ra} sahib felt no bounds to his joy. He kept saying again and again that Huḍur recognised him and even knew his name!

First contact with Chaudhry Zafrulla Khan

Chaudhry Zafrulla Khan^{ra}, who was only twelve years old at the time, narrates his first contact with Haḍrat Maulawi Sher ‘Ali^{ra} in the following words:

“In September 1905, while still studying in Sialkot, I visited Qadian accompanied by my father. One day when it neared the time for the Ta‘limul Islam School to open after the summer vacations, I saw a horse buggy in the street with the students swarming it with shouts of “Maulawi sahib! Maulawi sahib!” The faces of the students were beaming with joy and devotion. Some were holding his hand, some his arm and some were helping him with the baggage. It was an extremely interesting display of respect and affection. I was surprised to learn that the person was the Head Master of the school. I was familiar with the usual relationship of awe, respect and obedience that existed between the teacher and the students but found this demonstration of love and adoration completely unusual and rare.”

A good and humble writer

The writing skills of Haḍrat Maulawi Sher ‘Ali^{ra} became evident when he took over the editorship of the magazine *Review of Religions*. His writing was fluent and he could go deep into the various points that he discussed. The articles published in the magazine drew the praise of many a person in the foreign countries. His well-known articles include: “*Spread of Islam*”, “*Review of Yanabi‘ Islam*”²⁰², “*the Grave of Jesus*” and many other similar subjects. Many of these articles were almost book-length in size and one was in fact published as a book by an independent publisher in Amritsar.

Under an extreme sense of modesty, Haḍrat Maulawi Sher ‘Ali^{ra} published many of his articles without his own name. Many years later when the Lahore paper *Paigham-e-Sulh* attributed some of these articles to Maulawi Muhammad Ali, the Ahmadiyya newspaper, *Al-Fazl*, had to correct it on this point.

His writings mistaken as that of an Englishman

During the period when Haḍrat Maulawi Sher ‘Ali^{ra} was acting as the Editor of the magazine *Review of Religions*, two Englishmen visited Qadian. As they passed by one field, Maulawi Sher ‘Ali^{ra} was feeding his buffaloes. He was wearing a simple dress with its front open. The two men stopped and asked him as to how they could meet with the Editor. Haḍrat Maulawi Sher ‘Ali^{ra} took them to his home and ushered them to his sitting room. When they asked him again that they

would rather go to the home of the Editor, he told them that he was the person they were looking for. Somewhat shocked, they both blurted out, “We thought the Editor is an Englishman!”

Expressing the truth boldly

Although he was very self-effacing and humble in his demeanour, he never shied away from speaking the truth. One day a discussion was going on in the Mubarak Mosque in Qadian on a certain topic. Haḍrat Khalifatul Masih the Second^{ra} was describing it one way and another person was describing it a different way. When Huḍur asked Haḍrat Maulawi Sher ‘Ali^{ra}—who was sitting at the back—about the matter, the latter replied in a rather loud voice, affirming the viewpoint of the other person.

Gentle and kind in the upbringing of his children

Haḍrat Maulawi Sher ‘Ali^{ra} was extremely gentle with his family and never scolded anyone even when he saw that the individual was failing in some way. He always resorted to some kind and tender way to correct the behaviour. In this respect, Maulawi sahib’s grand-daughter, Ruqayya Begum, narrates the following incidents:

“One day my mother became angry with me and mentioned my failing to my grandfather. He began to pray but did not say anything to me. During all this time I was dreading the moment when he would become angry with me. When he was ready to leave for the congregational Prayer, he simply handed me a small slip of paper and left the house. When I opened it, I saw these well-known words of the Hadith written on it: ‘*The Heaven is under the feet of your mothers.*’ I simply stood there, frozen like a piece of stone.”

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“From my early childhood, I could not eat anything if someone else had eaten part of it and made it *jhoota*—as we say in our vernacular. One day before going to school, my younger brother took a mouthful from my plate of rice that my mother had prepared for my breakfast. I became so angry at this that I went to school without eating anything. My mother confided this incident to my grandfather. The next day, my grandfather called me along with my sister Safia and my maternal uncle Abdul-Latif. When we had all gathered around him, he asked for a cup of tea and offered me to take a few sips out of it. Then he passed the same cup on to my maternal uncle and asked him to do the same. After this, my sister took a few sips. After all three of us had partaken of the tea, my grandfather drank from the same cup. Having done this ritual, he said: ‘The *jhoota* of one believer is the remedy for another believer.’ He did not say anymore. From that day on, I began to love what I hated most.”

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“After the partition of the subcontinent in 1947, we temporarily moved into the Ahmadiyya Hostel in Lahore. One day I asked my grandfather to bring me a flower from the Lawrence Garden where he was going for a stroll. After he returned, I espied an almost wilted yellow flower in his hand. I asked him if this was the best flower that he could find in the whole garden. To this he replied in a very innocent manner that when he entered the garden he noticed a sign that said: ‘It is prohibited to pluck flowers.’ For this reason, he picked up a flower which was lying on the ground and brought it home.”

Not too great to apologise

Maulawi Tajuddin Layallpuri narrates the following incident that took place in Qadian when he used to be a teacher there:

“Once I received a letter from Maulawi Sher ‘Ali advising me to travel to Jalandhar to deliver a speech on *Seerat-un-Nabi*²⁰³. At the time I was suffering from fever and was in no condition to travel and, therefore, wrote this back to him. The next day I received another letter from Maulawi Sher ‘Ali that directed me to produce a medical certificate for my illness. I contacted Dr. Hashmatullah and sent the certificate accordingly. A few days later, when only one day was left before the Conference, Maulawi Sher ‘Ali visited my home and earnestly implored me to travel and deliver my speech. He made the request in such a manner that I could not refuse and assented to it. The next morning, when I was just about to board the train at the railway station, I saw Maulawi Sher ‘Ali at the platform. He took me aside and said: ‘I am an ignorant and dim-witted person. It was at the behest of the clerk that I asked you to produce the medical certificate otherwise my own personal inclination was against it. I am terribly ashamed and have come to ask for your pardon.’ These words of Maulawi Sher ‘Ali overwhelmed me with great emotion and I thought to myself that perhaps I should have agreed to this trip in the very beginning instead of causing such pain and suffering to Maulawi Sher Ali. I told him that it was no problem for me to obtain the medical certificate but he paid no attention to these words and kept repeating his previous words and kept asking for forgiveness.”

An advice to Maulawi Muhammad Ahmad Jalil

The following incident is narrated by Maulawi Muhammad Ahmad Jalil, a noted scholar of the Ahmadiyya Community:

“After passing my Maulawi Fazil examination, I wanted to learn English but my father wished me to study Arabic. In this connection, my father spoke to Maulawi Sher Ali. One day, Maulawi Sher ‘Ali asked me, ‘Muhammad Ahmad, your father wishes you to study Arabic but I hear that you are more interested in studying English.’ Being frank with Maulawi Sher Ali, I began to enumerate the advantages of studying English for rendering service to the religion. I mentioned the dream of the Promised Messiah^{as} in which he caught some white birds. Then I narrated the Hadith in which it is stated that the sun shall rise from the West. From this I deduced that first we must study English and then translate our extensive religious treasure into that language. After listening to my arguments quietly and without raising any objections, he asked me, ‘Please tell me if your own father has carried out any service to the religion.’ To this I responded affirmatively. Then he asked, ‘Did your father know English?’ To which I replied in the negative. Then he asked, ‘Tell me if Haḍrat Khalifatul Masih the First^{ra} has done any service to the faith?’ To which I replied that who could doubt his service to the faith. Then he asked, ‘Do you think that the Promised Messiah^{as} has done any service to the faith?’ I was already feeling terribly ashamed and could not answer his last question. Then he continued on his own, ‘If the knowledge of English was so necessary to do service to the faith, God would have taught this language to the Promised Messiah^{as} just as he taught him Arabic.’ Eventually, I said, ‘Even if it is considered that the knowledge of English is not necessary to do service to the faith, what is wrong if someone wants to study it for his personal desire?’ At this he replied, ‘Then say it so. Do not make an excuse that you are serving the faith’.”

Encouraging people to reach higher

Chaudhry Aziz Ahmad narrates that when he came to Qadian after devoting his life to the cause of Ahmadiyyat, he met Haḍrat Maulawi Sher ‘Ali^{ra} who expressed great joy at learning that he was a *wāqif*²⁰⁴. Chaudhry Aziz Ahmad asked him to pray for him and that his end may be good and that he may be buried in the *Bahishti Maqbarah*. At this, Haḍrat Maulawi Sher ‘Ali^{ra} replied, ‘Even a woman earning hundred rupees and donating ten, can be buried in the *Bahishti Maqbarah*. One who has devoted his life to the cause should have a higher objective in life.’

A very timely persuasion to make out *Wasiyyat*

Bashir Ahmad Nangli narrates that his grandfather, Mian Pir Muhammad, was a Companion of the Promised Messiah^{as} and also acted as the President of the Jama‘at Ahmadiyya Nangal Khurd²⁰⁵. In 1946 it was decided to build a new mosque in the village and for this purpose a request was made to Haḍrat Maulawi Sher ‘Ali^{ra} and Syed Sarwar Shah^{ra} to lay the foundation stone. After the brief ceremony, they retired to the home of Mian Pir Muhammad where Haḍrat Maulawi Sher ‘Ali^{ra} asked him as to why he had not done his *Wasiyyat*²⁰⁶. Mian Pir Muhammad replied that he had thought about it but certain factors had come in the way of making this will. Haḍrat Maulawi Sher ‘Ali^{ra} asked Syed Sarwar Shah sahib^{ra} if Mian Pir Muhammad could make his will to which Syed Sarwar Shah sahib^{ra} replied that of course he could as he possessed all his senses. Soon, some paper and ink was brought and a will was prepared that was duly signed by Mian Pir Muhammad. Bashir Ahmad Nangli narrates that only two weeks after making the will, his grandfather passed away and was buried in the special quarter of the *Bahishti Maqbarah* in Qadian.

Afterwards, whenever the household of Mian Pir Muhammad thought of this incident, they said that God had sent two *angels* to take him to the *Bahishti Maqbarah*.

Praying for a student in need

Chaudhry Abdul Majeed Sial narrates that around 1943 he had to write his Matriculation examination. However, a lapse in his studies for the past five or six months had taken away his determination and he was considerably stressed. When Haḍrat Maulawi Sher ‘Ali^{ra} came to know of the situation, he urged him to pay the late fee and register for the examination. He also told him to let him know how he fared in his first test and that he will pray for him earnestly.

After writing his English paper, Chaudhry Abdul Majeed was greatly disheartened and had absolutely no hope of securing even close to the passing grade. When he apprised Haḍrat Maulawi Sher ‘Ali^{ra} of the situation, the latter simply smiled and said, “I have made special prayer for you. I have been told: ‘Tell Majeed that he should write his role number on the test paper and leave the rest to Us.’ And don’t tell about this to anyone until such time that the result is announced.”

Chaudhry Abdul Majeed Sial narrates that not only the English paper was done poorly but all his remaining papers were done no better. Thus, he harboured no hope of passing in any one of them. Yet, when the result was announced, he was extremely surprised to learn that he had passed in the fairly respectable second division.

Bringing a lost sheep back into the flock

Master Faqeerullah narrates that after the demise of Haḍrat Khalifatul Masih the First^{ra} in 1914, he failed to perform the *bai‘at* of the next Khalifa—Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}. Due to dissension in the Jama‘at, he had moved to Lahore along with several other persons. Many years later, in 1920, he had the opportunity to visit Qadian to attend a wedding ceremony. During the short stay there, he happened to meet Haḍrat Maulawi Sher ‘Ali^{ra} who said: “Master sahib! Some people have done such service unto God that despite some of their mistakes, God forgives them. However, we should use utmost care that we do not fall short in any way and should not follow the way of Maulawi sahib.”

Master Faqeerullah narrates that he understood quite well as to what Haḍrat Maulawi Sher ‘Ali^{ra} meant. His first reference was to Maulawi Muhammad ‘Ali²⁰⁷ and the second one to Master

Faqeerullah. This advice left such an effect on his heart that he finally performed the *bai'at* of Haḍrat Khalifatul Masih the Second^{ra}.

With long Prayers, when did he sleep?

It was the practice of Haḍrat Maulawi Sher 'Ali^{ra} to remain in the mosque after the late evening '*Isha*' Prayer and carry out his supererogatory *Nafal* Prayers until eleven or twelve o'clock in the night. Malik Ghulam Farid narrates that one evening he was coming home late and saw Haḍrat Maulawi Sher 'Ali^{ra} emerge from the mosque after finishing his *Nafal* Prayers. He says that even after the passing of a long time, it left a deep impression upon his heart about the piety and worship of Haḍrat Maulawi Sher 'Ali^{ra}.

One day he found the opportunity to mention the incident to Safia Begum, the granddaughter of Haḍrat Maulawi Sher 'Ali^{ra}. She remarked, "Do you think that my grandfather's Prayers are finished when he leaves the mosque? The rest of the Prayers he performs when he comes home!"

At this answer, Malik Ghulam Farid asked, "When does he find the time to sleep, then?"

"We do not know," the granddaughter replied, and then added, "perhaps during his prostrations!"

Lending help anonymously

During the life of the Promised Messiah^{as}, a member of the Hindu tribe of Minhas accepted Ahmadiyyat along with his family and was given the name of Shaikh 'Abdul-'Aziz. He learned the Holy Qur'an from Haḍrat Khalifatul Masih the First^{ra} and then started teaching it to others in Qadian.

Around the same time, a blind *Hafiz*²⁰⁸ also used to live in Qadian who was also among the Companions of the Promised Messiah^{as}. Shaikh sahib frequently used to go and visit Hafiz sahib. One time Hafiz sahib contracted some illness for which the local Hakim²⁰⁹ prescribed drinking of milk. At this, Hafiz sahib remarked, "I get my food from the local *Langar*²¹⁰; how am I going to afford any milk?"

That evening, however, someone visited the home of Hafiz sahib and gave him some milk. This continued for a year and a half. Every evening someone would come and give some milk to Hafiz sahib and no money was ever demanded.

A person by the name of Ghulam Muhammad (later a tailor master in Sargodha) came to learn of this strange happening through Shaikh 'Abdul-'Aziz. He became extremely curious and wanted to find out the identity of the person. One day he waited outside the house of Hafiz sahib, hoping to catch a glimpse of the person. Finally, he saw a person quickly enter the house of Hafiz sahib. When Ghulam Muhammad followed him in, the person heard his footsteps and hid in a corner of the dark room. When Ghulam Muhammad Tailor finally spotted the person, he went close and asked him as to who he was. At this, the person replied faintly, "Sher 'Ali."

Ghulam Ahmad Tailor became extremely ashamed of his act. His idle curiosity had led to the baring of a secret that Haḍrat Maulawi Sher 'Ali^{ra} had been keeping hidden all this time. He narrates that for a long time he was ashamed to face Haḍrat Maulawi Sher 'Ali^{ra}.

Realisation of a dream of Malik Saifur-Rahman

Malik Saifur-Rahman sahib narrates that one time he dreamt that he was climbing some stairs of a mosque that were made of old wood. At the same time, he saw an elderly person coming

down the same stairs. When the two met at the half-way point, Malik sahib shook his hands with the elderly person and realised that it was the Holy Prophet^{sa}.

Many years after seeing this dream, Malik Saifur-Rahman sahib visited Qadian in 1934 while he was still a member of the Ahrār Jama‘at and had not accepted Ahmadiyyat as yet. At the time, Ahrār were conducting assemblies and conferences against the Ahmadis. Out of curiosity, Malik Saifur-Rahman sahib wanted to visit different places in Qadian. Accompanied by some friends, he also went to see Masjid Mubarak. When he was climbing the wooden stairs going to the upper terrace of the mosque, he saw an old man coming down the same steps. In the middle, he met Haḍrat Maulawi Sher ‘Ali^{ra}. Immediately he remembered his dream of several years ago and realised that the present scene was exactly as he had dreamt.

Two years later, in January 1936, Malik Saifur-Rahman sahib left the militant Ahrār Jama‘at and accepted Ahmadiyyat.

As a reflection of the Promised Messiah^{as}

When the Promised Messiah^{as} was still alive, it was the usual practice of Haḍrat Maulawi Sher ‘Ali^{ra} to be ready to fulfil even his slightest whim. When the Promised Messiah^{as} would enter the mosque, Haḍrat Maulawi Sher ‘Ali^{ra} would pick up his shoes and when he was ready to leave, Haḍrat Maulawi Sher ‘Ali^{ra} would feel great delight in placing them in front of his spiritual master. This close relationship between the two was shown to Chaudhry Fateh Muhammad Sial^{ra} in a dream. He narrates that one time in 1935 he saw the Promised Messiah^{as} in his dream. However, the stature of the Promised Messiah^{as} was very tall and was in the form of Haḍrat Maulawi Sher ‘Ali^{ra}. Chaudhry sahib asked the Promised Messiah^{as} for prayers and the latter responded: “Do not forget the Brahmins in the jungle,”—meaning that he should look after the poor and hapless people living in the villages.

Chaudhry Fateh Muhammad Sial^{ra} realised that due to the intense love that Haḍrat Maulawi Sher ‘Ali^{ra} bore for the Promised Messiah^{as}, he became the mirror in his dream in which the person of the Promised Messiah^{as} was reflected.

Agonising beseeching on behalf of others

Muhammad Ahsan—brother-in-law of Riaz Ahmad of Lahore Cantonment—narrates that he witnessed an unusual scene of Haḍrat Maulawi Sher Ali’s praying and beseeching. According to him, he was working in his room one day when he heard loud noises of crying and weeping coming from the adjoining room. Knowing that Haḍrat Maulawi Sher ‘Ali^{ra} was in that room, he became quite concerned and went in only to see Maulawi Sher ‘Ali^{ra} sahib praying with extreme pain and agony. When he had finally finished, Muhammad Ahsan sahib asked him if he was alright. At this, Haḍrat Maulawi Sher ‘Ali^{ra} replied that he had received a letter from an Ahmadi friend whose child was ill. He was praying for the child’s recovery!

Married to a pious and godly lady

The wife of Haḍrat Maulawi Sher ‘Ali^{ra} also came from a family that traced its ancestry to the Quraish. One day while watering his fields, her grandfather saw a light and saw some angels carrying a *palki*²¹¹. This happened before her birth and foreboded the birth of a very pious and godly lady who eventually came to know the Promised Messiah^{as} at a very early age and spent her early youth under his feet.

She was given to seeing true dreams from her childhood and was shown Maulawi sahib as her future husband and was also intimated with his name. She led a very simple life and was well known within the Community for her piety, worships, hospitality, generosity and looking after the poor. There was never a time when at least one orphan was not being raised in their home.

She was apprised of her end in advance. In a dream, she saw Haḍrat Husain Bibi^{ra} (the mother of Chaudhry Zafrulla Khan^{ra}) who was wearing a white dress and took her to her own home where she lavishly entertained her. In another dream, she saw that she had passed away in her ancestral village that is named Badr. In the dream she instructed a person to take her body to Qadian for burial.

Intimation of his imminent departure

While he was still working on the translation and commentary of the Holy Qur'an, he dreamt that some angels had come and asked him: "Sher Ali, come with us." At this he replied, "The *Anjuman*²¹² has entrusted me with a task. When I have completed it, I shall go."

Last illness and demise

In the summer of 1945, Haḍrat Maulawi Sher 'Ali^{ra} developed prostate problem while visiting Dalhousie. After the use of various medications, the illness was brought somewhat under control. After the partition of the subcontinent, Haḍrat Maulawi Sher 'Ali^{ra} came to Lahore in late August of 1947 and took up residence at the Ahmadiyya Hostel on Davis Road. At the time, he was busy reading the proofs of his English translation of the Holy Qur'an and also getting the early Parts of the Holy Qur'an printed at the press of the Civil and Military Gazette. While in Lahore, he developed the prostate problem again and, in late October 1947, was admitted into the Mayo Hospital for surgery. The first surgery was performed by the well known surgeon, Dr. Amiruddin. While waiting for the second surgery, Haḍrat Maulawi Sher 'Ali^{ra} passed away peacefully on November 13, 1947 at the Mayo Hospital.

Many a heart touched deeply by him

When, after the demise of Haḍrat Maulawi Sher 'Ali^{ra}, Malik Nazeer Ahmad Riaz undertook the writing of his biography and *Seerat*²¹³ in 1955, a number of persons wrote letters mentioning as to how Haḍrat Maulawi Sher 'Ali^{ra} had helped them financially as well as with prayers. The number of such persons who felt deeply indebted to Haḍrat Maulawi Sher 'Ali^{ra} was truly astounding.

An epitome of humility and meekness

Haḍrat Maulawi Sher 'Ali^{ra} was one of the few Companions of the Promised Messiah^{as} who were well educated in the secular sense—particularly in the English language. Such education invariably brought with it great respect and esteem from other members of the Community. At the same time, Haḍrat Khalifatul Masih the Second^{ra} always made him *Amir Muqami*²¹⁴ whenever the former absented himself from Qadian. Despite all this, Haḍrat Maulawi Sher 'Ali^{ra} remained meek and humble, never desirous of any honours for his own person and always rendering respect and reverence unto others. Anyone who met him for the first time, failed to realise his scholarly abilities or the great reverence accorded to him by those who knew him.

It was a very well known fact among all his acquaintances that no one could take the lead from him in offering the Islamic greetings of *Assalamu alaikum*.

An appraisal by Haḍrat Mirza Bashir Ahmad^{ra}

Following is a brief extract on the traits and disposition of Haḍrat Maulawi Sher ‘Ali^{ra} sahib that was written by Haḍrat Mirza Bashir Ahmad^{ra}:

“... He was truly an angel-like person and such perception by people was probably the result of Divine purpose. It is also possible that such perception was caused due to a vision of the Promised Messiah^{as} in which he saw an angel come in front of him whose name was Sher ‘Ali.

“The kind of selflessness that was evident in his person is rarely seen elsewhere. He had great love for prayers and took such pleasure in his worship as if his soul was ever inclined towards the threshold of God Almighty. He had great respect and obedience for the Promised Messiah^{as} and the Khalifas of the time and great love and unusual affection for his friends and acquaintances. Due to all these traits, he possessed an extraordinary attraction in his person the like of which was not common.

“It was his practice to confine most of his praying to Surah *Al-Fatiha* and to the sending of salutations²¹⁵ upon the Holy Prophet^{sa}. With these two prayers, he accomplished much of the task of beseeching for himself and his friends for the worldly and religious objectives...

“If someone asked me as to the most important trait of Maulawi sahib, I would say that it was love for prayers and worship and, after that, sympathy for the creation of God and eagerness to help it in any way possible.”



Haḍrat Maulawi Ghulam Rasool Rajeki^{ra} (1878-1963)

Introduction

Haḍrat Maulawi Ghulam Rasool^{ra} sahib was born around 1878 at Rajeki²¹⁶ in District Gujrat, located in present day Pakistan. Before his birth, his mother dreamt that a lamp was lit in the house which illuminated the entire home.

After obtaining his elementary education at Mangowal²¹⁷, he moved to Kunjah for his middle school education. Both Mangowal and Kunjah are located in the Gujrat District, close to his home village of Rajeki. However, he never completed his middle school due to the death of one of his brothers. Back in his home village, he began private instruction in Persian language studying some basic books. For the study of the *Mathnavi*²¹⁸ of Maulana Jalaluddin Rumi^{ra} (1207-1273), he moved to Goleki²¹⁹ and took instruction under Maulawi Imamuddin. Later he enrolled at Madrasah Raheemiyya at Lahore for undertaking Maulawi Fazil studies but, after about six months, returned to his village without completing the program. Thus, he did not have any formal secular education beyond elementary school. However, despite his lack of formal education, Haḍrat Maulawi Rajeki^{ra} became a noted scholar in the Ahmadiyya Jama'at and wrote many books, articles and poems, several of them in the Arabic language.



Some significant dreams in early youth

From his early youth, Haḍrat Maulawi Rajeki^{ra} was given to spending his time in seclusion. There were some sand dunes near Goleki which he visited frequently and enjoyed spending time among them. It was during this period in his life when he was studying at Goleki that he had several dreams bearing good omen. Some of these are narrated below in his own words:

"I saw in a dream that I was walking on a road from south to north. On the way, there was a person of Hindu appearance who was standing with a black dog. As I advanced, the dog blocked my way and the person said that if I wanted to advance, I must prostrate in front of him. To this I responded that prostration was only for the person of God and I could not prostrate in front of anyone else. At this he said that if I was not going to prostrate, I could not advance any further. When I tried to advance again, the dog obstructed my way. At this I became extremely distressed. Suddenly, the Prophet Muhammad^{sa} came from behind galloping his horse and, as he approached me, he told me to follow him. So, I followed Huḍur who took me away from the main road on to a track and then joined the main road again. Then he said, 'Follow this main road; the dog will not obstruct you now.'"

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"In another dream I saw that I was sitting outside the mosque in our village, Rajeki. A man, wearing green clothes, was standing on the door as a guard. I asked a person as to who that guard was and why he was standing at the door. He informed me that the person standing as a guard was Haḍrat Mian Noor sahib Chanabi and inside the mosque, the Prophet Muhammad^{sa} was sitting. At this, the guard enquired as to who I was. I responded that I was from his progeny. At this, he advanced and picked me up (strangely, I saw myself as an innocent child at the time). Then he took me to the place where the Prophet Muhammad^{sa} was sitting."

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“In another dream I saw that a great many people had gathered on a street in my village, Rajeki. Upon asking, I was told that it was the army of the Prophet Muhammad^{sa} and that he was present himself. At this I threw away my shoes and, running, joined the army. There I saw that towards the east, the Prophet Muhammad^{sa} was seated upon an elephant with great princely pomp and majesty. It appeared that the army was about to embark on a campaign towards India. Huḍur was recruiting the people and from my village, I was the only one present. I moved forward and made my greetings of peace. All of us were given spears and were ordered to slay the swine. Then I saw large, fat swine all around us that we began to slay. And if others failed to slay a particular swine, I brought it down with a single stroke.”

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“In another dream I saw that I had fallen down a dry well and was perplexed. Suddenly, eleven hands reached down for me from above that were all joined in a single palm. This palm got hold of me and brought me out of the well. Outside, I saw the eleven persons and asked for their identity. At this, the Prophet Adam said, ‘We are eleven Prophets who have come to take you out of the well.’ The others included: the Prophet Noah^{as}, the Prophet Hud^{as}, the Prophet Saleh^{as}, the Prophet Abraham^{as}, the Prophet Isma‘il^{as}, the Prophet Ishaq^{as}, the Prophet Joseph^{as}, the Prophet Moses^{as}, the Prophet Jesus^{as} and our leader and master, the Prophet Muhammad^{sa}. When I looked at the other side, I saw another eleven persons walking away. When I asked as to who they were, one of the Prophets answered that they were the eleven brothers of Joseph.”

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“One night I saw in a dream that there was a very large serpent that had surrounded me from all sides. I was extremely grieved at the time and, facing towards Baghdad, thought that if the Great Saint²²⁰ listened to me, I may be rid of this terrible calamity. While I was thinking of this, Syed Abdul Qadir Jilani came and, while standing outside the coils of the serpent, grabbed my two arms and pulled me out.”

Seeing the Saint of Baghdad in a dream

It was around the same period that one day Maulawi Rajeki sahib^{ra} had to go to the village of Sa‘adallah Pur and spent the night there. However, soon as the evening fell, he was taken over by a spiritual state which overwhelmed him. After saying his evening Prayers, he went to sleep in the local mosque. There, he had a dream that he describes in his own words:

“In the night I saw in a dream that I was soaring and, after moving through the seven heavens, reached a place which, I was made to realise, was the abode of God. I also felt at the time that the point of ascent was right over Baghdad and Syed Abdul Qadir Jilani was present in the city. With the intention of paying him a visit, I descended in Baghdad and presented myself to him. At the time, he was sitting on a cot with a beautiful bedspread and was facing east. When I sat down near his cot at the place of the shoes, he put both of his hands on my back and said: ‘Haq subhanahu, subhana nuruhu.’ Then he added, ‘Fly away.’ So, I started my ascent again, reciting what he had said and headed towards the east.”

Learning the Mathnavi from the writer himself

During the period that Maulawi Rajeki sahib^{ra} was studying the *Mathnavi* of Maulana Rumi from Maulawi Imamuddin at Goleki, there were times that he was not satisfied with the explanations provided by his teacher. In such instances, Maulana Rumi would explain these things to him directly. He narrates that there were about seven or eight instance in which he benefited from him through dreams and visions.

Exposure to Ahmadiyyat

One day, while he was based at Goleki, someone gave the Promised Messiah's book, *A'ina Kamalat-e-Islam*, to his teacher, Maulawi Imamuddin. When Maulawi Rajeki sahib^{ra} started to read the book, he was taken over by extreme emotion reading the Persian poem that begins with the following couplet:

عجب نورپست در جان محمد
عجب لالپست در کان محمد

There is a wonderful light in the person of Muhammad^{sa}
There is a wonderful gem in the mine of Muhammad^{sa}

And ends with the following couplet:

کرامت گر چه بینام و نشان است
بیا بنگر ز غلمان محمد

Although there is no sign of miracles,
Come and see them in the servants of Muhammad^{sa}

By the time he had read the entire Persian poem written in praise of the Prophet Muhammad^{sa}, his eyes were streaming with tears and he was overwhelmed with extreme emotion, wishing that he, too, could obtain some bounties from such a person.

When he enquired from his teacher as to the writer of the book and the poem, he was told that it was Mirza Ghulam Ahmad^{as} of Qadian who had claimed to be the Messiah^{as} and the Mahdi. Maulawi Rajeki^{ra} remarked: "There does not appear to be a greater lover of the Prophet Muhammad^{sa} in the whole world compared to this person!"

The *bai'at*

Reading some more writings of the Promised Messiah^{as}, Maulawi Rajeki sahib^{ra}—who was about nineteen years old at the time—completely understood the bases of his claims and immediately wrote him a letter of *bai'at* around the fall of 1897. When he received the response that his *bai'at* had been accepted, he showed the letter to his teacher, Maulawi Imamuddin. The latter remarked that perhaps he had been too hasty to undertake the *bai'at* and should have waited until his investigations had been completed. At this, Maulawi Rajeki sahib^{ra} responded that he was now fully satisfied.

Maulawi Rajeki sahib^{ra} writes that after reading more books of the Promised Messiah^{as}, he felt as if he had come out of darkness into a world of light. Eventually, his teacher was convinced as well and both of them went to Qadian in 1899 to perform the *bai'at* at the hand of the Promised Messiah^{as}.

First meeting with the Promised Messiah^{as}

When the two of them saw the Promised Messiah^{as} in Qadian, Maulawi Imamuddin advanced and shook the hand of Huḍur. At this, the Promised Messiah^{as} remarked: "Call the boy who is coming behind you." So, Maulawi Imamuddin went back and fetched Maulawi Rajeki sahib^{ra} who at once fell on to the feet of the Promised Messiah^{as} and began to sob uncontrollably. The

Promised Messiah^{as} moved his hand over his head and the back with great affection and consoled him. After this, he performed the *bai'at* at Huḍur's hand.

Encouraged by the Promised Messiah^{as} to see him

One time when Maulawi Rajeki sahib^{ra} was visiting Qadian in his early youth, he did not immediately see Huḍur due to his natural shyness and being daunted by the fact that many elders of the Jama'at were always with him. He sent a note to Huḍur explaining these reasons. When after about three days Huḍur saw him in the Mubarak Mosque, he asked as to why he had not come to see him. At this, Maulawi Rajeki sahib^{ra} gave the same explanation that he had written in his letter. The Promised Messiah^{as} remarked, "Whoever may be with me, you should come and sit with me." The other people also heard this and it also gave considerable courage to Maulawi Rajeki sahib^{ra}. Thus, whenever the Promised Messiah^{as} came in the Mosque, Maulawi sahib^{ra} would come and sit next to him and would often press his body.

A revelation indicative of future events

One time after performing the *bai'at*, Haḍrat Maulawi Rajeki^{ra} received the following revelation in Urdu:

مولوی غلام رسول جوان صالح کرامتی

Maulawi Ghulam Rasool, a miracle-working pious youth

Maulawi Rajeki sahib^{ra} writes that he obtained clear victories over many learned Maulawis and was also endowed with many miraculous signs through the blessings of the Promised Messiah^{as}.

A prophecy about his opponent's death

One day, Maulawi Rajeki sahib^{ra} went to a nearby village named Gadhoo where he preached to the people and also wrote some Punjabi verses in the veranda of the Mosque. After he had left, some local Maulawis (clerics) and the village head came to know of his activities and immediately sent some strongmen after him. By this time, Maulawi Rajeki sahib^{ra} had returned to his own village. The next morning, however, someone advised his father of the plot to harm his son. At this, his father told Maulawi Rajeki sahib^{ra} to be more careful.

After listening to his father's directive, Maulawi Rajeki sahib^{ra} performed his ablutions and stood up in Prayer, beseeching God that these people were stopping him from preaching about the Promised Messiah^{as}. He was praying earnestly with great anguish when he was overtaken with slumber on the prayer mat. Immediately, God began to speak to him with great compassion and mercy:

"Who is there who is going to stop you from preaching! I shall put Allah Bakhsh, the village head, in a grave on the eleventh day."

Maulawi Rajeki sahib^{ra} went back to Gadhoo village and announced the revelation to everyone there. At the time, the village head, Allah Bakhsh, was visiting another hamlet. While there, he fell ill and was taken to the hospital in Gujrat. However, exactly on the eleventh day, he passed away from this world.

Another opponent subdued through prayer

One day Maulawi Rajeki sahib^{ra} went to preach in the village of Sa‘adallahpur located south of his own village. When the local cleric Maulawi Ghaus Muhammad and the village people realised that Maulawi Rajeki^{ra} was an Ahmadi who considered Haḍrat Mirza Ghulam Ahmad^{as} as the Promised Messiah^{as} and Imam Mahdi, they began to hurl all sorts of invectives upon him and upon the person of the Promised Messiah^{as} as well.

Deeply hurt by this treatment, Maulawi Rajeki sahib^{ra} secluded himself and cried and beseeched God earnestly in his prostrations. After that, he went and slept in the local mosque.

Early at day break, the local cleric Maulawi Ghaus Muhammad came to the mosque and apologised for his behaviour the previous day and begged Maulawi Rajeki sahib^{ra} to immediately write a letter of *bai‘at* to the Promised Messiah^{as} on his behalf. When Maulawi Rajeki sahib^{ra} asked about this sudden change of heart, Maulawi Ghaus Muhammad replied:

“Last night I saw in a dream that the Day of Judgment had been established and I had been ordered to be put into Hell. Extremely frightening angels came, carrying maces made of fire that reached up to the sky. They got hold of me and told me that since I showed rudeness towards the Promised Messiah^{as} and Imam of the time, I should be put into Hell and suffer its punishment. I was afraid and told them that I had repented and that they should leave me alone. They said, ‘Now you repent,’ and picked up their maces to hit me and I woke up out of terror. Now I have come to you to ask for forgiveness and request that you write my letter of *bai‘at* to Mirza sahib.”

As a result of his dream, he accepted Ahmadiyyat and through their joint preaching in the village, scores of men and women accepted the message of Ahmadiyyat.

Advised to study natural medicine

A few years after his *bai‘at* when Maulawi Rajeki sahib^{ra} took up permanent residence at Qadian, Haḍrat Hakim Nuruddin^{ra} asked him to take interest in natural medicine and to read some books on the subject. At the time, Maulawi Rajeki sahib^{ra} replied that he did not have any interest in anything other than mysticism.

Later, however, he started reading books on natural medicine and gained remarkable proficiency in this field. He obtained many prescriptions that had been well guarded by certain families for generations and put them to good use treating people.

A magnificent dream

Once during the life of the Promised Messiah^{as}, Maulawi Rajeki sahib^{ra} saw him and the Holy Prophet^{sa} in his dream. The two were standing facing each other and Maulawi Rajeki sahib^{ra} was standing between the two. The face of the Holy Prophet^{sa} who was facing east was shining like the sun and the face of the Promised Messiah^{as} who was facing west was illumined like the moon. Maulawi Rajeki sahib^{ra} narrates that he was looking at the two and was delighted at his good fortune and was uttering the words: “How fortunate and honoured are we that we learned of the Holy Prophet^{sa} as well as of Imam Mahdi^{as}.” When he looked at them he noticed that the face of the Promised Messiah^{as} was receiving the light from the radiance of the Holy Prophet^{sa}.

A gift from Shaikh Sa‘di

The following night, Maulawi Rajeki sahib^{ra} saw Shaikh Sa‘di²²¹ in a dream who said, “How fortunate are you people who found the time of Imam Mahdi. Please convey my *salaam* to Haḍrat Imam Mahdi from me.” The next morning, he wrote a letter to the Promised Messiah^{as} and conveyed the *salaam* of Shaikh Sa‘di. After a few days, he saw Shaikh Sa‘di again in his dream. Expressing great delight, he presented him a book as a gift. When he looked at its title, it read: *Siraj-ul Asrar*.”

The sagacious diagnosis of a spiritual ailment

Maulawi Rajeki sahib^{ra} narrates an interesting incident that took place in 1905 when the Promised Messiah^{as} had temporarily moved out of his home into tents set up in the garden in the aftermath of the Kangra Earthquake.

A companion of the Promised Messiah^{as}, Munshi Ahmad Din, brought a non-Ahmadi lawyer from Gujranwala to visit Qadian. This lawyer was badly addicted to drinking and despite serious efforts by Munshi Ahmad Din, had not been able to give up this habit.

One day, before the *Dars* (lecture) of the Holy Qur‘an given by Haḍrat Hakim Nuruddin^{ra}, Munshi Ahmad Din informed him of the presence of his lawyer friend and requested that he say something about drinking that would help his friend overcome this problem. After the *Dars*, Munshi Ahmad Din asked his friend if he benefited from the advice. The friend admitted that he had never heard a sermon like that before which explained fully the ill effects of drinking. However, when he looked at his own self, he found it unwilling to give up the habit.

Greatly disheartened, Munshi Ahmad Din decided to return to Gujranwala and took his friend to the Promised Messiah^{as} to ask for permission to leave Qadian. Inside the tent, the Promised Messiah^{as} asked the lawyer friend to sit beside him on the cot and, without any prompting from Munshi Ahmad Din, narrated the following story:

“There was a king who became addicted to eating soil and spoke much in its praise. Noticing the king’s inclination, his courtiers also began extolling its traits. Eventually, the constant eating of the soil took its toll and the king fell seriously ill and began to berate the ruinous consequences of his actions. Again, his courtiers affirmed his perception and began to disparage this activity. By now, however, the king was so badly addicted to eating soil that he could not give it up. He consulted all kinds of medicine men in his kingdom but no medicine was found to be effective.

“One day, a traveller arrived at the king’s palace and mentioned that he had a very simple remedy for the king’s ailment. Excited by this news, the king asked that the traveller be ushered into his presence. On arrival, the traveller asked the king whether he wanted him to mention the cure in private or in the presence of all the men in the court. The king preferred to hear the remedy in private.

“When alone with the king, the traveller said that the king had to do something to get rid of the habit of eating soil. At this the king said that he was prepared to do anything. The traveller then said, ‘Give up your monarchy.’ The king was taken aback by this proposition and immediately asked for an explanation. The traveller said, ‘The reins of the government are in your hands and you are responsible for the destiny of your subjects. If you cannot even give up the eating of soil that is trodden daily under the feet of people, how can you rule a kingdom which may one day demand that you stand firm against the enemy. That is why I suggested that you give up the monarchy and let someone else lead the country.’

“The latent resolve and determination was finally awakened inside the king and he announced with great passion that he was finally giving up the eating of soil.”

The lawyer was greatly affected by the above story and immediately responded, “Huḍur! Today, I too repent from my habit of drinking alcohol because of my resolve and determination. Please pray for me that God may grant me fortitude.”

Then, after coming out of the tent, the lawyer turned to Munshi Ahmad Din and said, “I have now seen with my own eyes the sign of Messiahship and the miracle of Jesus’ spirit. I received the required cure without my asking that turned an old sinner and a habitual culprit into a repentant in an instant.”

Various prospects for marriage

For his marriage, several suggestions were offered to Maulawi Rajeki sahib^{ra} for consideration but in each case, when he prayed for guidance, something happened that quashed the proposals.

One day when he was visiting a village, a young girl approached Maulawi Rajeki sahib^{ra} and asked him to marry her. He replied that the matter could only proceed with her guardian. At this the girl began to cry and begged him to pray that her relatives may agree to this marriage. Maulawi Rajeki sahib^{ra} felt certain affection for the girl and began praying for her. One day he saw the Promised Messiah^{as} in his dream who addressed him and asked: “Who is that who is in your heart beside God?” At the same time he saw the image of that girl in front of him and noticed that her face had become so revolting that he became filled with disgust and aversion and his heart was immediately cleansed of love of someone other than God.

One day Chaudhry Sikandar Khan of Tahsil Phalian showed him a young and beautiful girl that happened to be his daughter and asked Maulawi Rajeki sahib^{ra} to marry her. After praying for this match, he saw an angel in his dream who advised him not to marry the girl. After some time, the girl was married off to a non-Ahmadi and after giving birth to two children, passed away.

In the village of Buhat, a person by the name of Nasiruddin wanted Maulawi Rajeki sahib^{ra} to marry his young daughter. Maulawi sahib^{ra} prayed for the success of this match if it was good for him and its averting if it had any ill consequences. Soon he heard that the girl had passed away.

Another match was arranged with a distant cousin of his but this, too, fell through because of some family squabble. The girl was married off to someone else but died within two and a half years.

One day he visited the village of Pir Kot where he treated the mother of Hakim Muhammad Hayat, the son of Maulawi Jalaluddin²²². During the night, Hakim Muhammad Hayat saw in a dream that a large lamp had been lit in his house and an angel said that this lamp was Maulawi Ghulam Rasool who had come to his home. Later, Hakim sahib mentioned this dream to Maulawi Rajeki^{ra} and offered him the *rishta*²²³ of his younger sister who was only fifteen years old at the time. After praying for this match, Maulawi Rajeki sahib^{ra} saw a dream that boded good omen and accepted the proposal. Later, he was married to this girl named Aziz Bakht.

Granted enough life to have ten children

Sometime after his marriage, Maulawi Rajeki sahib^{ra} fell seriously ill. In her dream, God consoled Aziz Bakht with the words: “Maulawi sahib is a lamp. Even if it is extinguished, God shall suffice for you.” At this his wife beseeched God to keep this lamp going and suffice for her at the same time. God then said to her in the dream: “Until such time that ten children have been born to Maulawi sahib, he shall not die.”

Maulawi Rajeki sahib^{ra} was not only blessed with ten children in his life but also lived for eighty-five years. At the time when his wife saw the dream, they had only two children. Later, they were blessed with five sons and three daughters. Out of the ten children, one son and two daughters died when they were young but the rest lived to mature ages.

Curing asthma by a bowl of water

Maulawi Rajeki sahib^{ra} narrates that God had instilled such spirituality in him after his *bai'at* of the Promised Messiah^{as} that sometimes whatever he prayed for the needy ones, was fulfilled immediately for the benefit of those persons. One day he found Chaudhry Allah Dad resting against the wall of the mosque and suffering from a severe attack of asthma. On asking he said that he had been suffering from this chronic condition for the past twenty-five years and was terribly dismayed when all the doctors and medicine men that he had consulted advised him that nothing could be done about it. At this, Maulawi Rajeki sahib^{ra} reminded him that the Prophet Muhammad^{sa} had said that there were remedies for all illnesses and God says in the Holy Qur'an: "...and despair not of the mercy of Allah; for none despairs of Allah's mercy save the unbelieving people."

Saying this, Maulawi Rajeki sahib^{ra} asked for a bowl of water and prayed and breathed on it. During the prayer he saw the blessings of God shining in the water like the rays of the sun and knew that the water had become the embodiment of cure. He then offered the water to Chaudhry Allah Dad who soon recovered from his attack of asthma and never suffered from this ailment for the remaining fifteen years of his life. At the same time, Chaudhry Allah Dad accepted Ahmadiyyat and became a very sincere follower and preacher.

Saving a dying child through prayers

In the early days, Doctor Syed Muhammad Husain²²⁴ used to hold Maulawi Rajeki sahib^{ra} in very high esteem. His wife, who followed the Shi'a sect, also thought highly of him. Once their seven-year old son became very ill and his health began to deteriorate by the day. Finally one day, his father, Doctor Syed Muhammad Husain, went out to make arrangements for the grave while women began to cry inside the house in anticipation of the child's imminent demise.

During the father's absence, the mother of the child beseeched Maulawi Rajeki sahib^{ra} for prayers with tears streaming down her face. He became greatly affected by the condition of the child and the mother.

He told her that he would pray for the child and advised her to stop all the ladies from crying and to take them in a separate room and direct them to pray instead. Meantime, he asked that a prayer mat be placed next to the bed of the ailing child. After this, Maulawi Rajeki sahib^{ra} left the house and found some old lady on the street whom he gave one rupee as *sadaqa*. After this act of alms-giving, he returned to the room and busied himself in sincere and earnest prayers. He was deeply filled with emotion and knew that God would definitely show His sign of mercy.

Soon, the ailing boy sat up on his cot and asked for a glass of water. At this his mother entered the room and was filled with gratitude unto God. When the father arrived, he was taken aback by this sudden turn of good fortune.

Challenged to show some miracle

One time in the village of Makhnanwali, where Maulawi Rajeki sahib^{ra} was lecturing on Ahmadiyyat, a couple of water-carriers challenged him to show some miracle. One of them said

that his brother had been suffering from hiccoughs for the past one and a half year and showed no improvement after treatment by doctors. He asked Maulawi Rajeki sahib^{ra} to show the influence of Ahmadiyyat so that he could see the difference between Ahmadi and non-Ahmadi persons.

At this, Maulawi Rajeki sahib^{ra} asked him to bring his ailing brother who was sitting nearby and was moaning due to his illness. As soon as he was presented to him, Maulawi Rajeki sahib^{ra} sensed an invisible power and spiritual dominance inside of him and felt as if he possessed a miraculous authority from God to cure this illness. Immediately, he asked the patient to lie on his side and take quick breaths. This directive was given based on the revelation. When he asked the patient to get up, his hiccoughs had stopped completely. At this, both brothers said loudly that they admitted the truthfulness of the Promised Messiah^{as} and the unusual signs of his blessings.

Showing the eminence of the Prophet's Companions

Maulawi Rajeki sahib^{ra} narrates that once he went to Delhi and visited the shrine of the Sufi saint, Haḍrat Nizamuddin Auliya (1238-1325). There he met Khwaja Hasan Nizami who was the caretaker of the shrine. The latter mentioned that being from the progeny of Haḍrat Ali, he considered himself half Shi'a—or at the least Tafzeeli Shi'a²²⁵.

At the above remark Maulawi Rajeki sahib^{ra} responded that he would like to quote a verse from a book of the Promised Messiah^{as} titled *Sirrul Khilafa*. In this book, the Promised Messiah^{as} says this concerning the Companions of the Holy Prophet^{sa}:

قوم کرام لا نفرق بینہم
کانوا لخير الرسل کالا عضاء

Qawmun kirāmun la nufarriqu bainahum
Kanū li khairil rusuli kal ā'dhā'i.

They are a noble group—we make no difference among them;
For the best-of-the-Prophets, they were like his limbs.

Hearing this verse, Khwaja Hasan Nizami was highly pleased and said that it was not possible to state the eminence of the Companions in a better way. He then enquired as to who had penned this verse. Being told that it was the writing of the Promised Messiah^{as}—the founder of the Ahmadiyya Jama'at—he praised the verse again and said that perhaps no one prior to him had expressed the admiration of the Companions in such a way.

An ominous dream before World War I

Once Maulawi Rajeki sahib^{ra} saw God in his dream Who was standing tall and facing towards north. He appeared to be in human form but his stature stretched from the ground to the sky above. One of His feet was in the sea and one on land. The members of the Ahmadiyya Community seemed to be glued to Him as ants do around a tree trunk.

Then it was announced that God was about to speak and that everyone should listen with due attention. After this, God said the following phrase in Urdu:

اب ہم دنیا میں نئے انقلاب پیدا کرنے کیلئے
نئے حوادث ظہور میں لائینگے

“Now We shall show new incidents to bring about a new change in the world.”

After saying this, God shook His foot that was in the sea, causing a surge and a storm. Then He shook His foot that was on the land, causing earthquakes.

Soon after this dream, the First World War broke out that engulfed all of Europe.

Fortunately for him, his prayer is not accepted

Maulawi Rajeki sahib^{ra} narrates an interesting incident in his life when he prayed for something and his prayers did not result in the outcome that he had wished for.

Once he was asked to travel from Lahore to Hafizabad to take part in a debate. At the Sangla Hill railway junction, he was supposed to board the train for Hafizabad. When he arrived at the Sangla Hill station, he could not find a porter. Being told that the train for Hafizabad was about to depart from a certain platform, he picked up all his belongings and hurried his way to the train. However, before he could reach the platform, the train started to move. Maulawi Rajeki sahib^{ra} started running after the train and even begged the railway Guard to stop the train so that he could board it. Throughout his running, he beseeched God to stop the train so that he would not miss his scheduled debate. The train, however, never stopped and he ended up missing it.

Terribly dejected and disheartened, Maulawi Rajeki sahib^{ra} sat on the platform, knowing full well that there was no way that he could make it to Hafizabad in time for the debate. Seeing him in this condition, a stranger asked him for the reason for his gloomy countenance. Maulawi Rajeki sahib^{ra} confided to him that he had to reach Hafizabad and had just missed the train. At this the stranger told him that the train for Hafizabad was in fact standing on another platform and was ready to go in a few minutes.

Maulawi Rajeki sahib^{ra} quickly boarded the said train and learned that the train that he had been running after was in fact going to Lahore. If the train had stopped and he had boarded it, he would have gone back to the place from where he had started his journey.

An interesting tale of a godly person

Haḍrat Maulawi Rajeki's father narrates an interesting incident regarding Haḍrat Jumlai Shah who lived in the village of Khuan in District Gujrat. He was widely known for his miracles and saintliness. When asked as to how he came about possessing such traits, Haḍrat Jumlai Shah narrated the following story:

“One day I went to the mosque for Prayer during a heavy winter rain. There, I saw a female dog with several puppies that she had brought inside the mosque to protect them from the rain and cold. After the Prayer, the Mulla of the mosque saw the puppies in a corner that were crying and yelling while their mother had gone out looking for food. The Mulla threw the puppies out in the rain at which they began yelping because of the cold. After a little while, the mother dog returned and was greatly upset at not finding her puppies. Eventually, she located them and brought them inside again.

“In a little while my food came from home that consisted of some milk pudding. Suddenly, a great affection surged in my heart for this dog and her puppies and I placed the food container in front of them for the sake of God's pleasure. They ate the pudding with great relish and the mother let out three barks in gratitude. Since that day, I have been blessed with the grace and bounty of God. And I have received all this because of a saying of the Holy Prophet^{sa}: ‘Show mercy—so that mercy is shown unto you’.”

Likes of Haḍrat Ibrahīm^{as} are not created everyday

Maulawi Rajeki sahib^{ra} narrates that he and Hafiz Nūr Muhammad^{ra}—an early Companion of the Promised Messiah—used to exchange soul inspiring incidents with each other. When Hafiz Nūr Muhammad read the Promised Messiah’s book, *Brahin-e-Ahmadiyya*, he noted a particular revelation of his in which God addressed him by the title of “Ibrahīm”. At this, Hafiz Nūr Muhammad deeply yearned that if God could make a like of Ibrahīm in Qadian, why couldn’t He appoint one in Chak Faizullah, his own village? With this, Hafiz Nūr Muhammad began praying earnestly that God make him a likeness of Ibrahīm as well.

One day, an Angel called him and said, “Hafiz sahib! The men of the stature of Ibrahīm—the Friend of God—are created after hundreds of years, or even thousands of years!”

After this, Hafiz Nūr Muhammad stopped making this particular prayer.

Financial help in an unusual way

In 1929, Maulawi Rajeki sahib^{ra} undertook a journey to Mardan in connection with preaching. The day of ‘Eid-ul-Adha was approaching and his son, Iqbal Ahmad, had asked him for one hundred rupees to pay for his tuition fee and books at the Agriculture College in Lyallpur. Maulawi sahib^{ra} did not have the money on him and did not know anyone in Mardan to borrow from.

The next day when he was leading the ‘Eid Prayer, he became overcome with emotion during his prostration. Just before the Prayer he had seen many children asking their fathers for ‘Eid money and here he was with no money to give to his son even for his studies. During his prostration, he earnestly prayed to God to somehow arrange for the one hundred rupees that he needed very badly.

After the Prayer, he was scheduled to proceed to Charsaddah which is located some 30 km west of Mardan. As some of the local Ahmadi friends came over to the bus depot to see him off, some unknown person quietly slipped an envelope in the outside pocket of his coat. When he reached his destination, he discovered that the envelope contained a single note of one hundred rupees. Along with it there was a short letter that read: “When you were leading the ‘Eid Prayer, a strong urge developed in my heart to present you with one hundred rupees in a way that you do not learn as to who has given it. That is why I have put a hundred rupee note in your pocket without writing my name or address so that my deed is limited to only God’s knowledge.”

A magnificent spiritual experience

One time Maulawi Rajeki sahib^{ra} saw the angels carrying him up an elegant and beautiful road that led from the earth and reached the heights of the heavens. When they reached the Fifth Heaven, the angels said that that was the level of Maulawi Rajeki sahib^{ra}. At this he asked as to the locale of God Almighty and indicated his wish to go unto his Master. Then, with permission from the Holy Presence, the angels took him to a special place where they took off his worldly clothes and dressed him in new ones which brought a great change in his life, steering his worldly life towards a life in the Hereafter. Then he woke up.

King of the Gnostics

Hafiz Muhammad Ibrahīm^{ra}—a Companion of the Promised Messiah^{as} since the early period—narrates a dream of his in which he saw God who was handing out honorary titles to the

Companions of the Promised Messiah^{as} and the workers of the Movement. In this connection, when Maulawi Rajeki sahib^{ra} was presented in the court of God, he received the title of “King of the Gnostics²²⁶”.

The Sun of the Gnostics

Chaudhry Abdul Majid—professor at the Agriculture College in Lyallpur—narrates a dream of his in which he saw himself in a room in Paradise. There he saw a register in which the names of the Companions of the Promised Messiah^{as} were recorded along with their photographs and honorary titles. On one page he saw the photograph of Haḍrat Maulawi Rajeki^{ra} along with the writing stating: “The Sun of the Gnostics, Maulawi Ghulam Rasool Rajeki”.

A brief appraisal of his life

Maulawi Rajeki sahib^{ra} was a typical Sufi by nature and a dervish by appearance. He was extremely meek and humble and everyone could meet him without any reserve. His clothes were so plain and simple that many a person, to their ultimate embarrassment, mistook him for an ordinary uneducated farm hand. Yet he was endowed with great knowledge of the eastern languages and of the religion of Islam. Particularly after his *bai‘at*, he was exceedingly blessed with gnosis and nearness to God. Throughout his life he was a recipient of true dreams, visions and revelations.

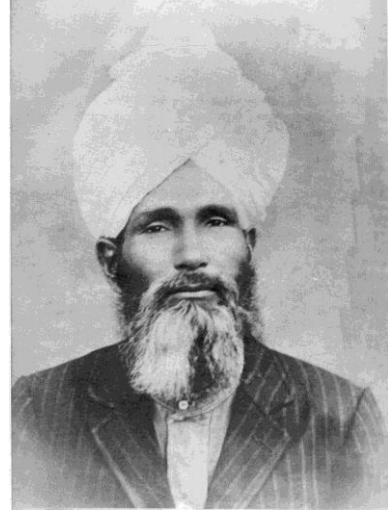
However, the most unusual trait for which he was revered and remembered by countless persons was his ever readiness to pray right at once for anybody who so requested. Anytime someone asked him to pray for him, Maulawi sahib^{ra} would immediately raise his hands and say, “Let’s pray.” Quite often he would inform the person as to what he had heard or seen during the prayer. The present writer still recalls that many persons used to remark that Haḍrat Maulawi Rajeki sahib^{ra} had a direct telephone line to God!



Haḍrat Bhai Ji Abdur-Rahman^{ra} **(1879-1961)**

Introduction

Born in 1879 as Haresh Chandar in a respectable Hindu farming family of Muhiyal, Haḍrat Bhai Ji^{ra} came from Kanjror Dattan, District Gurdaspur. He was the youngest son of his father Mehta Gorandatta Mal and mother Parbati Devi. His very early childhood was spent at the home of his maternal grandfather in Mittha Chak, District Gujrat.



“This child is ours”

When he was around five years old, his mother moved to Pakpattan where his father was posted at the time. One day he accompanied his mother to the shrine of Baba Farīd²²⁷ (1173-1266) which was visited by people of all faiths and denominations. At the shrine, a white-bearded old man in a green turban saw Haḍrat Bhai Ji^{ra} and beckoned him. His mother, however, held tightly on to his hand and would not let him go. At this, the old man exclaimed in a commanding voice: “Girl! This child is ours. It is better that you give him to us by yourself. He bears such a thing on his forehead that is of no use to you. It would be good for you if you do so; otherwise, you will regret.” His mother became frightened and, picking up the young child, ran out of the shrine.

Soon, the family moved to Chunian²²⁸ in the Lahore District.

Miraculous escape from a roof collapse

One day while he was still a young child, his father was sitting with other village folks under a tree. He asked Haḍrat Bhai Ji^{ra} to fetch his shoes from the house. His father had two pairs and he explained clearly to Bhai Ji^{ra} which pair to bring. On entering the house, however, Bhai Ji^{ra} walked towards the other pair which was kept farther away. He had hardly reached that spot when the entire roof of the house collapsed with a loud explosion raising a cloud of dust. His mother let out a scream and fainted while other people in the village rushed over to see if anyone had been buried in the rubble. When they entered the area they saw a small piece of the roof still intact directly over Bhai Ji's head. Had he gone towards the correct pair of shoes, he would have been buried under the roof that collapsed.

Exposure to Islamic teachings

During his early childhood, Haḍrat Bhai Ji^{ra} followed the Hindu ways and customs and even obtained religious training and instruction from a local Pandit. Around 1891 when he was twelve years old and had entered grade four, he came across a book titled *The Customs of India*. It was prescribed as a textbook and included an impartial overview of the Hindu and Muslim faiths and practices. This was the first serious exposure to Islam in his life and his heart was simply enamoured with the fundamentals of this faith and by its emphasis on the unity of God.

It was around this time that Bhai Ji^{ra} had two very significant dreams. In the first dream, he was shown the scene of the Dooms Day. The elements of the scene were more or less according to the vague impression of the Day of Judgment that he had in his mind after his limited knowledge at the time. In the second dream, he saw himself swimming in a large body of water where a crocodile suddenly got hold of his feet and began to swallow him. After considerable effort, he freed himself of the hold and escaped from the predator.

Reading and ordering books on Islam

After reading the book *The Customs of India*, Haḍrat Bhai Ji^{ra} began to lean towards the Islamic faith and started giving up his Hindu friends in favour of Muslim ones. Instead of visiting Hindu temples, he would now go and stand by the walls of the mosque and his heart would take great pleasure in watching the Muslims standing in rows and prostrating in front of an invisible God. Every time he would hear the Muslim Call of Prayer, the *adhān*, he would immediately stand still and listen to its every word although he did not understand the meaning.

His heart yearned for the knowledge about Islam and he started to read any magazine or book on the subject that he could lay his hands on. Occasionally, he even ordered some books by mail from Bombay.

Restless for the prophesied Mahdi

In 1894, Haḍrat Bhai Ji^{ra} witnessed the eclipses²²⁹ of the sun and the moon in the month of Ramaḍan. The Head Master of his school addressed the entire class and said:

“We should search for the Mahdi of the Last Days. He must have been born in some cave because an important sign of his advent has been fulfilled today.”

Studying in grade eight at the time, the words “Mahdi”, “born in a cave” and “sign of his advent”, were still strange to Haḍrat Bhai Ji’s young mind. He was extremely curious and wanted to know more about them but his natural modesty and shyness prevented him from asking his teacher. When he asked his Muslim classmates, they explained to him the matter according to the commonly held beliefs of the time.

Bhai Ji^{ra} was greatly impressed by the prophecy that was fulfilled after thirteen hundred years. As the sign appeared in the sky, he thought it to be out of the reach of any human being to have achieved it. Impressive, too, was the objective of the Mahdi who was to be raised to abolish disbelief, promote Islam and usher in the victory of that religion. Bhai Ji^{ra} took all these aspects as a clear sign of the truthfulness of this faith and further strengthened his own belief and found nourishment in furthering his own spirituality. At the same time, he developed this strange urge to find the Mahdi of the Latter Days. He would stay awake during the night and remain restless during the day. He would go out into the wilderness, crying and beseeching God to find that noble person. Consequently, he gave up all interests in life and devoted himself to intense praying.

His inclination towards Islam exposed

It was around this time that he met his new class fellow, Syed Bashir Haider, whose father²³⁰ had been recently transferred to Chunian. He was an extremely kind and sincere boy and very soon a great bond of brotherly love and respect developed between the two.

Now surrounding himself with Muslim friends and reading Islamic magazines and books, Bhai Ji^{ra} had adopted Muslim traits and viewpoints but kept them hidden for fear of his family. One day, a Muslim boy was fighting with the older brother of Bhai Ji^{ra} and, out of spite, mentioned to him that Bhai Ji^{ra} had accepted Islam. Bhai Ji's older brother started to cry and, coming home, told his mother about the allegation. Soon the information was conveyed to his father and the entire family decided to leave Chunian and moved first to Pakki Mari and later to Dijkot²³¹.

An unusual promise to his friend

While he was away from his friends in Chunian, he started receiving letters from them in which they encouraged him to stay firm in his Islamic beliefs. His father did not like him to receive such letters and repeatedly told him to stay away from this practice.

In response to one particular letter from his close friend, Syed Bashir Haider, Bhai Ji^{ra} wrote back that he would see him in Sialkot in exactly fifteen days. And if he did not come as promised, his friend should know that Bhai Ji^{ra} had died. He narrates that he had made this commitment without any personal volition.

As the days passed, Bhai Ji^{ra} became increasingly restless, wondering how he was going to find the opportunity within the promised period to reach Sialkot where his friend was then residing. One day his father came home and advised Bhai Ji^{ra} and the family that he had decided to send him away to undertake some employment. For this purpose, he had arranged a horse and a servant to accompany him.

Sometime in 1895, after bidding tearful farewell to his family, Bhai Ji^{ra} set foot on his journey on horseback, accompanied by his servant. He was little over sixteen years old at the time. After nearly two days, they reached Gogera located some twenty-five kilometres northwest of Okara. From there, Bhai Ji^{ra} sent his servant back home and took a horse buggy to the nearest railway station.

At the station he learned that the train that would have taken him to Sialkot had already departed. If he waited for the next train, it would not get him there within the time that he had promised. Greatly disheartened, he decided to go to Chunian instead. Alighting at the Changa Manga²³² railway station, he took a horse buggy to Chunian where, on arrival, he was delighted to learn from another friend—Syed Zainul Abidin Shah²³³—that Syed Bashir Haider was in fact present in Chunian.

Learning about the Promised Messiah^{as}

After staying for a few days in Chunian, Bhai Ji^{ra} went looking for a suitable employment. He had learned the art of making mercury glasses from his father and decided that perhaps he could earn some money following up on this profession. However, there was little interest by people in buying such novelty items.

After spending some time in Kapurthala, Amratsar, Batala, Dera Baba Nanak and Veeram Dattan—the home of his future wife—Bhai Ji^{ra} eventually came to Sialkot and took up residence with his friend Syed Bashir Haider.

It was there that he first came to know of the Promised Messiah^{as} after reading his books *Nishān-e Asmāni* (1892) and *Anwārul Islam* (1894) in the library of his friend. The books acted some sort of a catalyst and Bhai Ji^{ra} learned the Muslim Prayer—the *Salāt*—and started performing it very regularly.

During his stay in Sialkot, Mir Hamid Shah²³⁴ advised him to go and visit Qadian and also gave him a letter of introduction addressed to Maulawi Abdul Karim^{ra}. Bhai Ji^{ra} was already quite

familiar with this name after reading the Promised Messiah's books and immediately took off with just his clothes on his person.

Arrival in Qadian

Arriving in Qadian in October 1895, Bhai Ji^{ra} asked for directions to the home of Haḍrat Maulawi Abdul Karim^{ra}. Since he appeared to be a Hindu from his outward appearance, the shopkeepers in the market tried to stop him. Finally he reached Masjid Mubarak and handed Haḍrat Maulawi Abdul Karim^{ra} the letter of Introduction. At the time of the 'Asr Prayer, Haḍrat Maulawi Abdul Karim^{ra} presented Bhai Ji^{ra} to the Promised Messiah^{as}. With half-closed eyes, the Promised Messiah^{as} looked at Bhai Ji^{ra} and remarked to Haḍrat Hakim Nuruddin^{ra}, "Maulawi sahib! This boy seems young and a minor. God forbid that the Hindus raise a clamour for this reason."

Haḍrat Maulawi Abdul Karim^{ra} explained that the boy seemed quite sharp and had come after giving the matter due consideration. Bhai Ji^{ra} also spoke in his own defence and was finally accepted by the Promised Messiah^{as} who initiated him after making him recite the *Kalima*—the declaration of Islamic faith. At this time he was also given his new Muslim name—Abdur-Rahman.

Haḍrat Bhai Ji^{ra} narrates that very few Ahmadis used to live in Qadian at the time including Bhai Abdur-Raheem^{ra} and Shaikh Abdul 'Aziz^{ra}. A few others used to visit Qadian regularly including Mufti Muhammad Sadiq^{ra}, Mirza Ayyub Baig, his elder brother Mirza Yaqub Baig, and some early members of the Kapurthala Jama'at.

His father comes to take him back

Little after settling down in Qadian, Bhai Ji^{ra} saw a dream that left him worried and distressed. In the dream he saw a thin long snake advancing towards him. When it came near, Haḍrat Hakim Nuruddin^{ra} hit it with a stick but the snake slithered around the stick and came straight at him and coiled itself around his body.

Next morning when Bhai Ji^{ra} got ready to recite the Holy Qur'an after saying his *Fajr* Prayer, Haḍrat Pir Sirajul Haq Nu'mani^{ra} asked him to send a money order at the local Post Office. When Bhai Ji^{ra} arrived at the Post Office, he was surprised to see his own father there who advanced and embraced his son who had been lost without any trace for the past so many months. His father showed great kindness towards him and told him how his mother and other siblings had been so distressed not knowing where he had gone.

From the Post Office, the two returned to the home of the Promised Messiah^{as} where his father paid his respect and spoke with him at great length regarding the purpose of his visit. Afterwards, the Promised Messiah^{as} approached Bhai Ji^{ra} and asked as to what he wanted. To this, he replied:

"Huḍur! I have accepted Islam from my heart and God has bestowed upon me the good fortune of being your servant. Although I bear considerable love for my parents and siblings in my heart, but I do not want to go as yet because I have not learned much about the faith."

At this the Promised Messiah^{as} advised his father that he could not send Bhai Ji^{ra} back with him. He in fact asked him to send his mother and other siblings to Qadian for whose upkeep the Promised Messiah^{as} took the responsibility himself. He also asked the father to stay in Qadian for a week or two to spend time with Bhai Ji.

Later, upon the insistence of his father to take Bhai Ji^{ra} back, the Promised Messiah^{as} changed his mind. However, he drafted a letter for his father to sign in which he was asked to undertake an

oath not to harm his son and to return him promptly back in Qadian in two weeks. After reading the draft, his father made minor changes and signed the undertaking.

Many Companions of the Promised Messiah^{as} were afraid that Bhai Ji's father would not keep the promise and requested that perhaps Bhai Abdur-Raheem^{ra} should be sent along with him. At this, the Promised Messiah^{as} uttered his now well-known words that have graced the history of Ahmadiyya Jama'at: "If he is ours, he shall come back!"

Bhai Ji^{ra} had lived in Qadian for only three to four months.

The father reneges on his promise

In late 1895 or early 1896, Bhai Ji^{ra} accompanied his father and the two returned to their home. On the way, his father showed great understanding for his conversion and even allowed him to say his Prayers, although he requested that he not do it in the open.

First his father took him to Veeram Dattan where at a rather short notice the in-laws agreed to give away their daughter who had been wedded to Bhai Ji^{ra}. Soon, the three of them, accompanied by a servant, arrived at their home in Dijkot.

Immediately after reaching home, his father and the rest of the family pleaded with him to give up his infatuation with the new faith. Once they realised that he was serious in his conversion, they imposed very strict restrictions on his movements and the carrying out of any Islamic worship. He was not allowed to say his Prayers or recite the Holy Qur'an. He was frequently beaten and was told in no uncertain language that they would not hesitate from killing him if he did not give up his newly acquired religion. One day he discovered that the Holy Qur'an and the books of the Promised Messiah^{as} that he had brought from Qadian had been torn to pieces and thrown around. To perform his daily Prayers, Bhai Ji^{ra} had to go outside the house and find someplace where he would not be observed.

During this period, he neither studied in the school nor worked at any regular job. Eventually, his father involved him in his own line of work and Bhai Ji^{ra} became quite adept in the art of land measurements. He was a quick learner and his work began to be appreciated by his superiors. However, he missed his stay in Qadian and prayed constantly for some opportunity to return to the 'hamlet of peace'. By now he had spent some eight or nine months away from it.

An opportunity to escape

In August 1896, his family needed the services of an elderly relative. For some strange reason, it fell to the lot of Bhai Ji^{ra} to go and fetch her. This was the first time that he had been allowed to leave home and made good use of the opportunity. After arriving at Sangla Hill railway station, he changed his destination and bought the ticket for Sialkot instead. There, he met with Mir Hamid Shah and some other Ahmadi friends and after a short stay, took off for Qadian, arriving there around late August. All his Ahmadi friends and acquaintances were extremely happy to see him. Soon he met with Haqrat Hakim Nuruddin^{ra} and Haqrat Maulawi Abdul Karim Sialkoti^{ra} and, at the time of the afternoon Prayer, paid his respects to the Promised Messiah^{as}.

Another attempt to take him back

While he was extremely happy to be back in Qadian, he was concerned that his father shall find out soon that he had not returned home with the elderly relative and may come looking for him again.

One day he saw his uncle in the Aqsa Mosque who had come with three or four strongmen to take him away by force. Fortunately for him, he ran for his life and took shelter in the Mubarak Mosque. His family had summon issued for him to appear in the court but fortunately, the summon server arrived in Qadian *after* the date of appearance had passed. Later, Bhai Ji^{ra} wrote a detailed letter to his mother telling her that he had accepted Islam with his heart and would never give it up. Eventually his family became reconciled with this fact and began to accept him as he was.

Four-year absence from Qadian

Except for a four-year absence from Qadian, Bhai Ji^{ra} spent the rest of his life in the service of the Promised Messiah^{as} and the Movement. He took great pride in serving his spiritual master personally and ran errands for him and accompanied him during his various journeys.

The four year absence from Qadian also took place at the request of the Promised Messiah^{as}. A nephew of the Promised Messiah^{as}, Mirza Ahsan Baig²³⁵, had purchased some land near Kota²³⁶ in the State of Rajasthan. Mirza Ahsan Baig and his brother, Mirza Aslam Baig, were extremely fond of big game hunting and had moved to Rajasthan for this purpose. To assist him with the process of settling into a new place and to take care of his vast estate, Mirza Ahsan Baig had asked the Promised Messiah^{as} to allow him to use the services of Bhai Ji^{ra}.

Bhai Ji^{ra} was loath to leave Qadian but at the request of the Promised Messiah^{as} went to Rajasthan in December 1903, accompanied by his mother and wife. Even from there, he wrote to the Promised Messiah^{as} to allow him to return but the latter asked him to stay there for at least five years.

While at Rajasthan, Bhai Ji^{ra} accompanied Mirza Ahsan Baig during his hunting expeditions for lions, cheetas, wolves, deer and wild boars. In December 1907, after having spent some four years away from Qadian, Bhai Ji^{ra} finally found his opportunity to return home. One day a lion entered the *Chaupal*—the public meeting place in the village—and made away with a sheep. Bhai Ji^{ra} followed the lion and fired at him, hitting his leg. At this, the lion attacked him and got hold of his leg. Eventually, the lion was killed but Bhai Ji^{ra} had suffered a serious wound in the process. It took him a few months to recover after which he decided to return to Qadian.

Desire for some keepsake of the Promised Messiah^{as}

It was common practice among the members of the Ahmadiyya Community to obtain something from the Promised Messiah^{as} as *Tabarruk* or sacred relic. One day, during the Promised Messiah's last stay in Lahore, Bhai Ji^{ra} knocked on his door and when Haqrat Amman Jan opened it, asked for some *Tabarruk*. The Promised Messiah^{as} was partaking of his meal at the time and Haqrat Amman Jan^{ra} placed some food on a tray and gave it to Bhai Ji^{ra}, saying, "Bhai Ji! You ask for *Tabarruk*. You have become *Tabarruk* yourself!"

Accompanying the body of the Promised Messiah^{as}

Beginning with 1905, the Promised Messiah^{as} had started receiving several revelations that pointed to his demise. In May 1908, he undertook his last journey to Lahore where he completed his book *Paigham-e-Sulh* or A Message of Peace. On the evening of May 25, the Promised Messiah^{as} became seriously ill and specifically requested Bhai Ji^{ra} to press his body. All during the night and until mid-morning when he passed away, Bhai Ji^{ra} remained with him.

After his demise, the body of the Promised Messiah^{as} was taken by train to Batala and from there it was carried to Qadian on the shoulders of the Jama'at members. Bhai Ji^{ra} sat in the cart along with some other family members including Haqrat Amman Jan^{ra}, the wife of the Promised Messiah^{as}. When the cart crossed the bridge over the canal, Haqrat Amman Jan^{ra} remarked: "Bhai Ji! Some twenty-five years ago, I passed by this road in a *Doli*²³⁷ as a fortunate bride. Today, I am passing by it in the state of widowhood, grieved and saddened."

Sending salutations upon the Promised Messiah

Once during a question and answer session with the Promised Messiah^{as}, Bhai Ji^{ra} asked, "Huḍur! For the Holy Prophet^{sa} we recite the *Darūd*²³⁸. How can we pray for Huḍur?" At this, the Promised Messiah^{as} replied that the same *Darūd* that is recited in the Prayer, reaches him, too.

One day, much later, Haqrat Khalifatul Masih the First^{ra} was giving a lecture on the similarity of the Promised Messiah^{as} with that of the Prophet Muhammad^{sa}. Bhai Ji^{ra} could not remain silent and narrated the earlier incident in which the Promised Messiah^{as} had said, "This *Darūd* that is recited in the Prayer, reaches us, too." At this, Haqrat Khalifatul Masih the First remarked in Punjabi:

نیک بختا، اے گل کدھرے چہپوائی وی ہے کہ نہیں؟

“*Naik bakhta! Ai gal kidhrai chapwai wi hai ke nahin?*”

O fortunate one, have you got this saying printed somewhere or not?

Serving the Ahmadiyya Jama'at

After the demise of the Promised Messiah^{as}, Bhai Ji^{ra} served the two Khalifas of the Community with great diligence and sincerity. He also accompanied Haqrat Khalifatul Masih the Second^{ra} to Europe during his 1924 visit to deliver his lecture at the Wembley Conference. Bhai Ji^{ra} was an eye witness to many of the signs of the Promised Messiah^{as} and is noted for preserving a good part of the history of his period in his diary and recording the events in great detail. He is also credited with investigating and recording the history of Qadian.

Demise

In December 1960, Bhai Ji^{ra} travelled from Qadian to Rabwah to attend the Annual Convention. Being 82 years old, he was usually reluctant to leave Qadian. After the Annual Convention was over, he decided to travel to Karachi in early January 1961 to spend time with one of his sons who was posted there. However, when the train neared Khanewal, he passed away in the train. His body was taken down and brought to Rabwah.

His two sons, Abdul Qadir Mehta and Abdur-Razzaq Mehta, met with the Indian High Commissioner in Karachi who was extremely helpful and immediately granted permission to take the body back to Qadian for burial in the *Bahishti Maqbarah*.

After the division of the subcontinent into India and Pakistan, this was the first instance where the body of an Ahmadi person had been taken across the border.

A brief appraisal of Bhai Ji's life

Bhai Ji^{ra} was one of the few Companions of the Promised Messiah^{as} who recognised the truth of Islam and Ahmadiyyat at a very young age. For the sake of this truth and nearness to his

spiritual master, he willingly gave up his ancestral beliefs and the company of his parents, family and friends. He was a very simple and kind-hearted person but relatively uneducated in the secular sense. However, reading the books of the Promised Messiah^{as} and remaining in his company, endowed him with great wisdom and writing acumen which is so evident in the numerous articles that he wrote for the benefit of the Movement.



Haḍrat Mir Muhammad Isma‘il²³⁹ (1881-1947)

Introduction

Haḍrat Mir Muhammad Isma‘il^{ra} belonged to the same noble family of Delhi as Syedah Nusrat Jahan Begum^{ra} (1865-1952)—the wife of the Promised Messiah^{as}. Some sixteen years younger than her, he was the middle siblings with another brother, Mir Muhammad Ishaq^{ra} (1890-1944), some nine years younger.

Endowed with a saintly countenance, Haḍrat Mir sahib^{ra} had an impressive and very pleasant personality. At the same time, he was heir to the ancestral mystical leanings and love for Urdu and Persian literature. He lived the life of a typical Sufi and penned many poems and articles in his life—all intended for the reformation and inspiration of the reader.

Since his father had moved to Qadian after retirement, the early life of Haḍrat Mir Muhammad Isma‘il^{ra} was spent in the small hamlet, under the supervision of the Promised Messiah^{as}.



A stratagem that failed

In his book, *Nuzulul Masih*, the Promised Messiah^{as} writes an interesting incident involving Haḍrat Mir Muhammad Isma‘il^{ra} when he was a young boy of about eleven:

“September 27, 1892: On one occasion I received a letter from Syed Muhammad Isma‘il, the brother of my wife, who wrote from Patiala to the effect that his mother had died and there was no one to look after his younger brother Ishaq. At the end of the letter there was a note that Ishaq had also died and that we should come [to Patiala] immediately. This letter caused me great anxiety, particularly more as my wife had high fever at the time. In this state of anxiety, I was overcome by a light slumber when the revelation came: ‘O women! Great are your stratagems.’

“From this I understood immediately that this was merely a ruse. Then I sent my servant Sheikh Hamid ‘Ali to Patiala who, on his return, told us that both Ishaq and his mother were alive and safe.” [Nuzulul Masih, pp. 232-233; Ruhani Khazain, vol. 18, pp. 610-611]

Apparently, Haḍrat Mir sahib’s mother was missing her daughter Syedah Nusrat Jahan Begum^{ra} so much that she asked Mir sahib—who was just a child at the time—to write the letter to Huḍur, hoping that this way the daughter will come to Patiala and she could see her.

Funding of medical education by sister

In 1900, Haḍrat Mir Muhammad Isma‘il^{ra} passed his Faculty of Science (F. Sc.) examination and entered King Edward Medical College in Lahore. It was the desire of the Promised Messiah^{as} that he should go into medicine. However, his father, Haḍrat Mir Nasir Nawab^{ra}, could not afford the cost of such expensive education and it seemed that his hopes to be a doctor may not be fulfilled. At the last minute, Haḍrat Amman Jan^{ra} provided the necessary funds for his admission and further education out of her personal savings.

Five years later, he graduated from the King Edward Medical College with the degree of M.B.B.S and secured first position in the province.

Appointed Assistant Surgeon

On April 4, 1905, a severe earthquake hit Kangra²⁴⁰ in north-west India. The earthquake measured 7.8 on the open-ended Richter scale and killed some twenty thousand persons and destroyed nearly hundred thousand buildings. At the time, Haḍrat Mir sahib^{ra} was in the final year of his medical studies. When no information was received from him for nearly three days, there was deep concern for his safety and well being back in Qadian. In view of the potential danger, the Promised Messiah^{as} prayed earnestly for him and received the following revelation: “*Assistant Surgeon*”.

After obtaining his degree a few months later, his first appointment in the civil service was as Assistant Surgeon in Delhi. Later in his life, he was posted at a number of different locations including: Lahore, Dera Ghazi Khan, Panipat, Karnal, Soni Pat, Jhelum, Attock, Muzaffar Garh, Lyallpur (present day Faisalabad), Gurdaspur, Gojrah, Rohtak, and Gujranwala.

In 1929, he was promoted to Civil Surgeon and retired from this position in 1936, after which he took up permanent residence in Qadian.

A capable doctor

Haḍrat Mir sahib^{ra} was an able physician and a skilful surgeon. During the British Raj, even foreign trained British doctors would follow his diagnosis and implement the treatment proposed by him.

Haḍrat Mir sahib^{ra} possessed an unusual zeal for service to mankind. For any patient, rich or poor, he was always ready to travel to his home and treat him there, often not taking any fee at all. By his nature, Haḍrat Mir sahib^{ra} was always reluctant to ask for any fee and occasionally the people would just drop some money in his pocket. He states in his autobiography that at times the coins dropped in his pocket turned out to be fake.

He was so focused on providing service to humanity that he voluntarily gave up many attractive positions after retirement since they offered good salary and good position but little opportunity to serve people.

Extreme regard for God’s omnipotence

Haḍrat Mir sahib^{ra} had an extreme regard for the unity and power of God. In 1907, he was working as a house surgeon at the Mayo Hospital in Lahore when a cousin sister of his visited him. She had recently given birth to a daughter who had died shortly after the birth. Remembering her daughter, the cousin sister remarked, “If Doctor Mir sahib was there, my daughter would not have died.” Apparently giving Haḍrat Mir sahib^{ra} a compliment on his medical skills, the lady said something that did not sit well with him. He did not like that something that was truly in the Hands of God should be ascribed to him, with however good an intention. Immediately, Haḍrat Mir sahib^{ra} exclaimed: “Now, a son would be born to her and he would die in my hands so that her *Shirk*²⁴¹ is broken.”

Some six years later, in 1913, a son was born to this cousin sister of his. On the way to visit the family of Haḍrat Mir sahib^{ra}, the cousin sister fed some milk to her son that had gone bad. Consequently, the child got an upset stomach and became ill. Soon, his condition began to

deteriorate. Several doctors treated him including Haḍrat Mir sahib^{ra}. In a few days, however, the child passed away.

A Sufi dyed in the hue of the Promised Messiah^{as}

Although graced with revelations and visions, Haḍrat Mir sahib^{ra} generally hid such nearness to God from the public eye and tended to keep it a secret. If he did mention any such incidents in his writings or poetry, the purpose was simply the reformation and education of the reader.

Being a mystic himself, he was a strong promoter of true mysticism along the lines preached and demonstrated by his spiritual master, the Promised Messiah^{as}. Likewise, his writings use extreme humility and self effacement along the style of medieval mystics and dervishes.

An unusual vision

In an article titled *Maghfirat-e-Ilahi ke Nizarat*²⁴², Haḍrat Mir sahib^{ra} mentions a vision of his that he had while he was busy writing something. In the vision, he saw an angel named Ghufrān²⁴³ who, as commanded by God, showed him around the Plain of Doomsday and some unusual scenes of God's forgiveness. During this vision, he saw many persons being ushered into heaven and earning high merits who otherwise appeared to be deserving hell. Haḍrat Mir sahib^{ra} saw the entire vision while busy writing. Very strangely and without any conscious knowledge, what he was writing was a detailed description of his vision just as it was happening. When the vision was finished, everything that he had seen was already in writing.

A tribute by Haḍrat Khalifatul Masih II^{ra}

Referring to his own dreams and visions, Haḍrat Khalifatul Masih the Second^{ra} writes in his well known speech, *Malaikat-Allah*:

“A couple of days ago I saw that I am sitting down and Dr. Mir Muhammad Isma‘il, who is my maternal uncle, comes in. After a long experience I have reached this conclusion that names have a certain relationship with respect to dreams and visions. And in my own case I have observed that acceptance by God is predominantly associated with seeing him. His name is *Isma‘il* which means ‘God heard’. When I pray, it is he who is shown to me.”

A magnificent spiritual experience

One night in December 1920, Haḍrat Mir sahib^{ra} was praying in the Mubarak Mosque in Qadian when he had an extremely unusual spiritual experience. After the ‘*Isha*’ Prayer, when the Mosque was empty of everyone, he decided to leave and took the stairs going down. Suddenly he heard a voice that said, “Leaving My home, you are going to your own? And that, too, at such an hour of privacy that may never present itself again?”

Hearing these words, he turned around to take the stairs back to the Mosque when he heard the voice, saying, “You have forgotten the way of the holy precinct. These stairs do not lead to the tavern of love; nor is this the way of the lovers.”

He then asked as to which way he should come. The answer came, “If you want to come, come from the old stairs. And come walking on your head and with your shirt-front torn.”

Following the command, Haḍrat Mir sahib^{ra} took to the old and narrow stairs that were used by the Promised Messiah^{as} to come to the Mosque. At the same time, he tore open the front of his shirt with his own hands.

When he reached the stairs, he heard the words, “O one with dishevelled hair and dusty forehead, get up and climb.”

At this Haḍrat Mir sahib^{ra} started to take one step at a time in such a way that he would stoop down, clean each step with his beard and then prostrate on it. He did this while a constant stream of tears flowed from his eyes. It took him an hour to reach the Mosque.

Inside, he busied himself with worship and prayers. While doing so, he asked for God’s forgiveness. The answer came back, “Free?” Haḍrat Mir sahib^{ra} responded, “What can I present which is not already Yours?” The voice answered: “Life, and one more thing that is highly cherished.”

Around the time between the *Tahajjud* and *Fajr* Prayers, Haḍrat Mir sahib^{ra} felt as if someone was walking behind him. He raised his head and looked in front. In a state of vision, he saw a large mirror in front of him. At this he realised that whoever was behind him, wanted to manifest himself as a reflection in the mirror for his benefit. Then, suddenly, a dazzling light appeared in the mirror which was difficult to behold. Nevertheless, he tried his best to see that splendour. Then, slowly, the light began to vanish.

Later, speaking of the splendour he had seen in his vision, Haḍrat Mir sahib^{ra} remarked, “It appeared that the Beloved took on the form of the noon-day sun to show me His handsome Face. And in that coquettish manner, I discerned with my own eyes, purpose, jest, pertness, mercy and love.”

The next morning, as a token of gratitude, Haḍrat Mir sahib^{ra} slaughtered two goats and donated his home to the Jama‘at that was close to the Mubarak Mosque and that had been named *Kanj-e Afiat*²⁴⁴ by him.

Coming home, he saw his two-year old daughter, Maryam Siddiqah and, picking her up in his arms, prayed, “Her name is witness that I already had this intention²⁴⁵. Pray accept her as well.”

Talking about the entire spiritual experience, Haḍrat Mir sahib^{ra} used to remark, “What good fortune of mine! *He*, and showing *me* His face! *He*, and asking *me* for my life! *He*, and asking *me* for some cherished object!”

God knows best

At one time, Haḍrat Mir sahib^{ra} was posted in Gurdaspur. His friend, Malak Maula Bakhsh, once suggested to him that he should try and have his posting in Gurdaspur made permanent since that place was very close to Qadian. At this, Haḍrat Mir sahib^{ra} responded, “I want to live wherever my God wishes me to live. He knows better than me as to which place is most suitable for me.”

An unusual experience on a train

Hakim Mir Abdur Raheem narrates an unusual incident involving Haḍrat Mir Muhammad Isma‘il^{ra}. Once, Haḍrat Mir sahib^{ra} was travelling on a train along with another Companion of the Promised Messiah^{as}. In his coach, a person appearing to be a holy one also took a seat. When this holy man learned that Haḍrat Mir sahib^{ra} was associated with Qadian, he remarked with some sarcasm, “If Mirza sahib is a prophet then you people must be saints.” While the other Companion remained silent, Haḍrat Mir sahib^{ra} replied with great confidence and composure, “Yes! We are saints.” The holy man remarked, “If you are a saint, then show us some sign.” Mir sahib replied, “What sort of a sign do you want?” At this moment, the train was running at full speed. The holy man demanded that the train should immediately stop. He had hardly uttered these words when the brakes were applied to the train and it came to a full stop. Soon, a commotion broke out and the

onboard railway staff began to investigate the reason for the sudden stoppage of the train. However, no visible cause could be determined. Haḍrat Mir sahib^{ra} asked the holy man several times if he was satisfied. Finally, he admitted that he was. Soon as he said these words, the train started to move again.

Always defending God's omnipotence

Syed Amin Ahmad was the youngest child of Haḍrat Mir sahib^{ra}. Born some two months prematurely, he used to be very frail and weak in his early days. Syedah Tayyaba Siddiqah was one of the elder daughters of Haḍrat Mir sahib^{ra} and took over the responsibility of looking after the ailing baby. After the critical period had passed and the condition of the baby had improved, the older sister remarked one day, "If I had not looked after him, I don't know what might have happened."

Although the above words were said casually and with great sincerity and innocence, they went against the natural grain of Haḍrat Mir sahib^{ra} who held great regard for God's unity and omnipotence. At once, he remarked, "Now he will grow up and will die in your house."

Syedah Tayyaba Siddiqah used to narrate that after growing up, she was always reluctant to have the youngest brother stay in her home. At the same time, she prayed a lot for his health and long life.

Being some fifteen years older than the youngest brother, the likely scenario was that the older sister shall pass away from this world earlier. However, in 1989, Syed Amin Ahmad passed away in the lifetime of the older sister. Although he passed away in Karachi, his body was brought to Rabwah for burial and was placed, temporarily, in the home of Syedah Tayyaba Siddiqah before the burial took place in the *Bahishti Maqbarah*.

A sense of fairness and justice

Haḍrat Mir sahib^{ra} had an acute sense of fairness and good treatment towards everyone. Once when he came home, he observed that his servant was eating some lentils²⁴⁶ with bread. When he came inside and sat down at the dining table, his wife presented him with a dish containing some meat curry. When he asked for the reason as to why the servant was not given this meat curry as well, he was told that there was just enough for him. At this, he quietly got up from the dining table without eating.

From then on, his wife made sure that the servant ate the same food that was served for the rest of the household.

How Shaikh Isma'il Panipati describes him

Before he died, Haḍrat Mir Muhammad Isma'il^{ra} made a will to give his notebook containing all his poems to his namesake friend, Shaikh Isma'il Panipati. Shaikh sahib had these poems published in a book form after partition of the subcontinent when he moved to Pakistan. Being a long time friend and a literary person himself, Shaikh Isma'il Panipati was perhaps the best person at the time to appreciate them and undertake the task of getting them published. The introduction written by Shaikh sahib in the beginning of *Bukhār-e Dil*, summarises the complete personality and character of Haḍrat Mir Muhammad Isma'il^{ra} and is presented below as translated by the present writer:

“The author of this book—my respected mentor Dr. Mir Muhammad Isma‘il—was a person endowed with amazing abilities and extraordinary traits. Even though he was highly respected and had a great personality, he never thought of himself as an important man and led his life with great humbleness and simplicity. He had a face like angels’ and traits like those of saints.

“He was always cheerful, amicable, pleasant, given to humour and a man of extremely good manners. Anybody who met him once would adore him forever. He had such sweetness in his speech and such charm in his way of talking that people felt immediately attracted towards him. Through his excellent traits and character, he was a very pleasing example of the saints of olden days. He was steeped in sympathy for the people and goodwill for the friends. He was an epitome of goodness and gentility, graciousness and magnanimity. In wisdom, foresight and mental acumen, he lived up to this saying of the Prophet Muhammad^{sa}, ‘Beware the foresight of the righteous for he sees with the light of God’.

“The spiritual pleasure that one gained after sitting with him and listening to his sagacious statements cannot be put into words. His manner of speaking was extremely interesting and his speech was always laced with humour. Righteousness and abstinence from evil had almost become his second nature. The bright rays of righteousness and God-fearing practically shone from his handsome visage. His forehead exemplified the Qur’anic phrase: ‘Their mark is upon their faces, being the traces of prostrations’ (*al-Fatah* 48:30).

“He had a very simple deportment and his nature was totally free of any pride, haughtiness, arrogance and conceit. Devotion to the Prophet Muhammad (peace be upon him) and love for the Holy Qur’an ran through his veins. The manner in which he used to talk about the Promised Messiah^{as} and the great skill and beauty with which he described the various ideas and wisdom of the Holy Qur’an, one always wished that such course of utterances may never cease.

“I stayed in contact with him for a period of thirty-two years and always found his inner self even better than what his outer self manifested. While he was an amazing person from the point of view of his personal character, at the same time he was a great scholar, an eloquent speaker, an excellent writer, a masterly poet and a righteous-mannered saint. Along with all these traits, he did not have an equal in all of Punjab in his own vocation: he was a very experienced doctor and a very skilful surgeon. Particularly in the field of eye surgery, there was no one to match him.

“As long as he lived, he benefited the people with his excellent character, his vast knowledge, and his vocational skill. May God bless him with the highest ranks in Paradise. Amen.”

Adept at writing Urdu poetry

Like many other Companions of the Promised Messiah^{as}, Haḍrat Mir Muhammad Isma‘il^{ra} was dyed in the style of mysticism that was possessed by his spiritual master. At the same time, he was heir to his ancestors’ love of literature and poetry. This combination of mystical perspectives and poetic skills eventually resulted in the publication of his now famous book of Urdu poems called *Bukhār-e Dil*²⁴⁷. Being free of typical poetic artificiality, his poems are both reformatory as well as mystical in nature and are laced with a strong undercurrent of God’s love. Below, an example of his poetry is presented after translation into English by the present writer.

In June 1928, Haḍrat Mir sahib^{ra} published his now famous poem *Salām ba-hazūr Syed-ul Anām*²⁴⁸ which is written in praise of the Holy Prophet^{sa}:

At the court of the creation's greatest one—
 The intercessor and refuge of the high and low—
 With utmost humbleness and great respect,
 One of thy servants thus implores to thee:
 O thou the king of the two worlds—stationed high—
 For thee be prayèr and on thee be peace!

All handsome in the world were put to shame,
 When they witnessed such radiance and handsomeness.
 On top of this, such traits most high and pure—
 That even the foes began to give applause.
 What noble traits! What beauty through and through!
 For thee be prayèr and on thee be peace!

The hearts of the people were devoid of faith;
 The idols had usurped the place of Truth;
 The darkness had spread so much over the world
 That Unity could not be found after searching;
 But with thy help it was established so—
 For thee be prayèr and on thee be peace!

Thou made them stricken with the love of thine—
 Thou convinced them with thine arguments.
 Thou brought the ignorance to an end;
 The law of God did thou perfect;
 Thou explained all the do's and don'ts—
 For thee be prayèr and on thee be peace!

All the marvels that belonged to prophethood—
 Are all included in thy self indeed:
 All traits of beauty and all traits of grandeur—
 Each hue has no likeness in time.
 Thou took the vengeance of tyranny with pardon—
 For thee be prayèr and on thee be peace!

Thy life was purified and thy wit was pure;
 Unique was thy submission—thy worship was keen;
 Thou rode that world-begirding *Buraq*²⁴⁹, and
 Narrated thou from the Palace in the sky.
 Thy name's Muhammad and so are thy deeds²⁵⁰—
 For thee be prayèr and on thee be peace!

The standard-bearer of the lovers of God—
 Commander of the army of the pure.
 A vast ocean of the knowledge of God;
 In grace thou art the ever-living one;

Bring cup of Heaven's brew, O wine-bearer—
For thee be prayèr and on thee be peace!

The connection between his age and the word “Allah”

Shortly before his demise, Haḍrat Mir sahib^{ra} saw in a vision the shadow of a hand. Then, the image of the hand turned into the word “Allah” and he was directed to pay attention to the letter values²⁵¹ of the word “Allah”. This amounts to 66. Then he was intimated that this pertains to his age. He was also told that his death would take place on a Friday.

Haḍrat Mir sahib^{ra} was born on July 18, 1881 and passed away on July 18, 1947—exactly at the age of sixty-six, not a day less or a day more. It was also a Friday!

“There is no need to worry about his treatment”

Haḍrat Maulawi Ghulam Rasool Rajeki^{ra}—a Companion of the Promised Messiah^{as}—narrates an experience of his that took place just five days before the demise of Haḍrat Mir sahib^{ra}. Falling into a state of semi-slumber, he felt as if someone was whispering very close to his ears in a very efficacious and eloquent language. At the time Maulawi sahib^{ra} was made to feel that it was the voice of God. Then God said these words with great tranquillity and graciousness: “Mir Muhammad Isma‘il is Our dear one. There is no need to worry about his treatment. We Ourselves are his remedy!”

Haḍrat Mir sahib's eldest son, Wing Commander (Ret.) Syed Muhammad Ahmad, sums it all up with respect to the personality and character of his father in a single elegant phrase: “He was in this world, but not part of it.”



Haḍrat Chaudhry Fateh Muhammad Sial^{ra} (1887-1960)

Introduction

Born in his ancestral village of Jora Kalan²⁵², Tahsil Kasur²⁵³, in present day Pakistan, Haḍrat Chaudhry Fateh Muhammad Sial^{ra} was nearly the same age as Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} and the two developed a close friendship and great affection for each other.

His father, Chaudhry Nizamuddin (1857-1942), was a very important and influential landlord in Jora Kalan who had the opportunity to read Promised Messiah's book *Brahin-e-Ahmadiyya* in 1884. In 1899, he performed the *bai'at* at the hand of the Promised Messiah^{as} and was also accompanied by his young son, Haḍrat Fateh Muhammad Sial^{ra}, who was about twelve years old at the time.



After completing elementary education in his native village, Haḍrat Chaudhry Fateh Muhammad Sial^{ra} moved to Qadian in 1900 and remained there until his matriculation around 1906. After this, he moved to Lahore and completed his B.A. from the Government College in 1910, some two years after the demise of the Promised Messiah^{as}. Moving to Aligarh University, he continued his education and obtained his Master's degree in 1912.

Haḍrat Chaudhry Fateh Muhammad Sial^{ra} was one of the few Companions of the Promised Messiah^{as} who were well educated and well off and still had an unusually strong reverence and close relationship with their spiritual master.

Close relationship with the Promised Messiah^{as}

One time the Promised Messiah^{as} was undertaking a journey and specifically included his name in the list of persons that were to accompany him. After speaking with the persons who were preparing the list, the Promised Messiah^{as} remarked that perhaps they had left Fateh Muhammad's name out assuming that he was going to get there anyway.

One time the Promised Messiah^{as} went to Gurdaspur on a horse buggy. His two companions, Haḍrat Chaudhry Fateh Muhammad Sial^{ra} and Haḍrat Bhai Ji Abdur Rahman^{ra}, ran alongside the buggy. Anytime the Promised Messiah^{as} had the need to send a telegram from Batala, he would send Haḍrat Chaudhry sahib^{ra}.

When Haḍrat Chaudhry sahib^{ra} was studying in Lahore, the Promised Messiah^{as} used to send him his own books by post, free of charge. And if during any holidays or vacations the Promised Messiah^{as} did not see Haḍrat Chaudhry sahib^{ra} in Qadian, he would enquire as to why he had not come.

When the Promised Messiah^{as} sent a delegation to Guru Har Sahai²⁵⁴ to see the sacred relics of Baba Guru Nanak, he included Haḍrat Chaudhry Fateh Muhammad Sial^{ra} in the group.

Haḍrat Chaudhry Fateh Muhammad Sial^{ra} was about twenty-one years old when the Promised Messiah^{as} passed away in 1908. Thus, the total period of his companionship with the Promised Messiah^{as} was rather short, amounting to about eight or nine years. However, in this short period

he took maximum advantage of the company of his spiritual master and put the impressions and knowledge gained in his formative years to very good use in his adult life.

Devoting his life at the call to do so

In September 1907, the Promised Messiah^{as} made a fervent appeal to the Jama‘at for devoting their lives for the sake of religion. Among the people who responded immediately to this call, Haḍrat Chaudhry Fateh Muhammad Sial^{ra} was the second one.

Volunteering for overseas missionary work

In 1913, Khalifatul Masih the First, Haḍrat Hakim Nuruddin^{ra}, made an appeal to the Jama‘at to volunteer for missionary work in London, England. This was the first time that the Khalifa was sending a missionary outside the country. Haḍrat Chaudhry sahib^{ra} immediately presented his own name and was advised to start making preparations for an imminent departure. The financial condition of the Ahmadiyya Jama‘at was so weak at the time that just prior to his departure, donations had to be taken to purchase the ticket. On June 22, 1913, he departed for England and became the first Ahmadiyya missionary to go abroad.

At the time of departure to England

When Haḍrat Chaudhry Fateh Muhammad Sial^{ra} went to take leave from Haḍrat Khalifatul Masih the First^{ra}, the latter was so weak that he could hardly get up and embraced Chaudhry sahib while still on the bed. Many influential members of the Jama‘at were against his overseas assignment. Thus, when it was time to leave Qadian, no one came to see him off. There was just this single person who was full of love and sympathy that showed up and bade him farewell with prayers and compassion. It was Haḍrat Maulawi Sher ‘Ali^{ra} who accompanied him all the way to the Batala road. When his horse buggy started on its way, Haḍrat Chaudhry Fateh Muhammad Sial^{ra} became overwhelmed with emotion and cried alone for a long time.

Challenges in England

In England, Haḍrat Chaudhry sahib^{ra} faced numerous difficulties due to obstacles thrown on his way by local organisations. However, he showed great perseverance and fortitude and eventually overcame the people’s prejudice and opposition. In 1914, the first Ahmadiyya Centre was opened in London and preaching was launched with full force. In this context, it is estimated that he went around giving nearly one hundred and fifty lectures in various societies, clubs and libraries. During this period, many local residents accepted the message of Ahmadiyyat.

At one time, Haḍrat Chaudhry sahib^{ra} went to South Sea, England, to give a lecture. There, a local resident approached him and told him about a dream that he had seen. He said that he had seen an Indian person (who was different from Chaudhry sahib) in his dream who told this local resident that another Indian believer shall come to South Sea who will teach him the true faith. Therefore, this local resident filled his *bai‘at* form with his own hand and entered the Ahmadiyya Movement.

Initially, Haḍrat Chaudhry Fateh Muhammad Sial^{ra} stayed in England for only three and a half years and returned to India in February 1916. In 1919, he returned again and took charge of the London Mission and remained there until 1921.

Passion for preaching

On finally returning from England in 1921, he took on various positions within the Jama‘at and worked diligently in various capacities. He was a highly educated and experienced person and had the opportunity to visit many countries during his foreign assignment including England, Scotland, Wales, France, Italy, Egypt, Palestine, Syria and South Africa.

One aspect of Haḍrat Chaudhry sahib’s life that appears most prominent was his fervour and passion for preaching. For the sake of preaching, he would not be aware of hunger, thirst or the elements. His objective was to carry out as much preaching as possible and bring as many persons within the fold of Ahmadiyyat as humanly possible.

An interesting dream

In 1935 Haḍrat Chaudhry sahib^{ra} saw the Promised Messiah^{as} in his dream. However, the stature of the Promised Messiah^{as} was very tall and was in the form of Haḍrat Maulawi Sher ‘Ali^{ra}. Haḍrat Chaudhry sahib^{ra} asked the Promised Messiah^{as} for prayers and the latter responded: “Do not forget the Brahmins in the jungle,”—meaning that he should look after the poor and hapless people living in the villages.

Throughout his life, Haḍrat Chaudhry sahib^{ra} was mindful of the plight of the destitute and the indigent and went out of his way to assist them in any way that he could.

Incarcerated under a false charge of murder

The following description of Chaudhry sahib’s incarceration is taken from the book: *Haḍrat Chaudhry Fateh Muhammad Sial Sahib* by “Atā-ul-Waheed Bajwah and published by Majlis Khuddamul Ahmadiyya, Pakistan, pages 13-15. For further details on this incident, see the End Note reference given at the end of this section.

“He was arrested on September 12, 1947, under a false charge of murder and he had to go through the trouble of imprisonment and incarceration with several other friends. During this period of captivity, several aspects of his personality became evident. Even in the jail, he was the leader of the Ahmadis and their Imam during Prayers. He used to give a lecture on the Holy Qur’an every day after *Fajr*. He endured all kinds of hardships with patience and gratitude. The Signs became manifest of his special relationship with God. Even in the jail, he worried more about Qadian than himself. There, too, he busied himself with prayers for Qadian’s security.

“Chaudhry sahib continued inviting people unto God even in the jail and brought about many *bai’ats*. Once, people decided about a certain person that he was such a mischief monger that no one should have anything to do with him. Hazrat Chaudhry sahib said: ‘No. You should all take up one task. You pray and I invite him unto God. Or you invite him unto God and I shall pray for him. It is not proper to just let him be like this. You have to complete the argument upon him.’

“He had absolute belief in the person of God. Many times, Chaudhry sahib will go and sit down with people—who were suffering from communicable diseases and which he could catch—and he would invite them unto God. When his friends tried to stop him, he would say, ‘A person’s heart is receptive during illness. Moreover, as far as the disease is concerned, would God make me suffer in it? You should not worry.’

“During his incarceration, some fifty persons entered Ahmadiyyat. There used to be a friend from Batala who asked Chaudhry sahib as to how he remained so contented. Chaudhry sahib replied, ‘God has given me the good news that I shall be freed with peace and security.’ At this, that person asked him to pray for him that God may grant him similar calmness. Chaudhry sahib made a promise to pray for him. After some days, that person saw in a dream that they had gone to Pakistan, the doors of the

jail had been flung open, the relatives had arrived to take them and that sweets were being distributed. After this, that person also became an Ahmadi.

“The personality of Chaudhry sahib had a great effect on non-Ahmadis. He told them a dream of his that he would be set free during the season for mangoes. They were amazed as to how a person could state with such certainty on the basis of his dream that he would be set free, along with them, during the mango season. In fact, the situation was very dire and it was understood that all the prisoners will be put to death after torturing them. However, it is amazing that when the two countries agreed upon the exchange of prisoners, several dates were set for this but they kept on changing until the time of the mango season arrived. Thus, when all the prisoners were set free on April 7, 1948 in accordance with the dream, some 54 persons among them performed the *bai'at*.

“During the same imprisonment, another aspect of Chaudhry sahib’s traits that became evident was affection for God’s creatures. He himself used to take care of the prisoners. If a prisoner fell ill, he would arrange tea, medicine and milk for him. Chaudhry sahib remained in the jail for about six months and twenty-six days. After watering many thirsty souls with the elixir of Ahmadiyyat, he was respectfully set free with the grace of God.

“A study of Chaudhry sahib’s traits shows that he was a godly person. He strictly observed his *Ṣalāt*, *Tahajjud* and Supererogatory Prayers. Because of his strict observance of Prayers in his youth, he was known in the college as

لوٹے اور جائے نماز والا چوہدری

meaning, Chaudhry with an ewer and Prayer mat.”²⁵⁵

A brief appraisal of his life

Haḍrat Chaudhry sahib^{ra} was a very saintly person, conscious of his Prayers and keen in the recitation of the Holy Qur’an. He led a very simple life, wearing simple clothes and eating whatever was available. He was extremely generous and hospitable and very humble and meek in his disposition. Any one meeting him never got the impression that Haḍrat Chaudhry sahib^{ra} was so well off or so well educated. He would come down to the level of the other person and take genuine interest in his life, activities and problems. He was particularly partial to those who were being oppressed and would try his best to help them in any way that he could.

He was in the habit of keeping his gaze low out of modesty. While stationed in England, his friends used to be afraid for him that he might get involved in some accident! Haḍrat Khalifatul Masih the Second^{ra} had endowed upon him the title of “Thinker”.



Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} (1889-1965)

Introduction

After the appearance of the Promised Messiah^{as}, Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} stands out as the most prominent religious personality of the twentieth century. His life and achievements tower over those of his contemporaries—be they religious leaders, scholars or heads of state. With little education in secular institutions, he helped produce some of the greatest scholars under his tutelage and imparted wisdom, gnosis and moral direction to an entire generation.

He was entrusted with the leadership of the Ahmadiyya Community at the young age of twenty-five. With prayers, patience, dedication and remarkable organisational skills, he led this nascent community for the next 51 years, turning it from a flock of dedicated sheep into a powerful movement to bring about a change of hearts in the people of the entire world. The founding of foreign missions, translating the Holy Qur'an into other languages, and the establishment of the various schemes in the Jama'at for spreading Islam all over the world and serving humanity, all owe much of the credit to the foresight of this Second Khalifa. He not only worked hard himself, but had the ability to inspire other people to make tremendous sacrifices for the sake of Islam. Being a great scholar himself, he inspired others around him to excel in the seeking of knowledge.



Born as a fulfilment of a prophecy

Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} was born as a fulfilment of a Divine revelation. In January 1886, the Promised Messiah^{as} went to Hoshiarpur and undertook a solitary retreat for a period of forty days at the home of Shaikh Mehr Ali. During this period that was filled with intense worship and earnest prayers, the Promised Messiah^{as} was blessed with numerous revelations and visions. One particular revelation that relates to the birth of a great son is given below. The Promised Messiah prepared a poster on February 20, 1886 which was published as a supplement in a paper named *Riaz Hind* from Amritsar on March 1, 1886.²⁵⁶

“Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny.

“[A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashīr. He has been invested with the spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.]²⁵⁷

“He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is the Word of Allah for Allah’s mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and

spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday.

“Son, delight of the heart, high ranking, noble. A manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”
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The above revelation speaks of a son who shall have the following traits: handsome, pure and unblemished; characterised with grandeur, greatness and wealth; will heal the world of its disorders; will be the Word of Allah; extremely intelligent, perceptive and meek of heart; filled with secular and spiritual knowledge; will convert three into four; high-ranking and noble; a manifestation of God and His Majesty; like light, anointed by God with His pleasure; sheltered by God; will grow rapidly in stature; will release those held in bondage; his fame will spread to the ends of the world and people will be blessed through him; and eventually, he shall be raised to his spiritual station in heaven.

In a second announcement published two days later, the Promised Messiah^{as} declared that this Promised Son will be born within a period of nine years.

Two months after the announcement, a daughter named ‘Ismat Bibi was born to the Promised Messiah^{as} on April 15, 1886. His enemies rejoiced at her birth and took this opportunity to mock at him.

Then, one and a half year after the announcement, a son was born to the Promised Messiah^{as} on August 7, 1887 who was named Bashir Ahmad. However, this son died little over a year later, in November 1888, giving his opponents another opportunity to ridicule and despise him. The death of this son, however, clarified an aspect of the original prophecy which now indicated that it had a component that was specific to this Bashir Ahmad who was in fact coming as a guest—and would have a short life span. The words of the prophecy that appear to be related to this son have been placed within parentheses in the above revelation by the present writer.

In due course of time, the Promised Son was born to Haḍrat Mirza Ghulam Ahmad^{as} on January 12, 1889, within the specified period of nine years and was named Bashiruddin Mahmūd Ahmad^{ra}.

Childhood and early youth

Haḍrat Mirza Bashiruddin^{ra} suffered from several chronic illnesses from early childhood that included coughs, fevers, sore eyes and glandular swellings in the neck.

The Promised Messiah^{as} and his wife, Haḍrat Amman Jan, took great care in inculcating good manners and traits in the young child from his very early days. One day, Haḍrat Mirza Bashiruddin^{ra} brought home a parrot that he had hunted down. At this, the Promised Messiah^{as} remarked, “Mahmūd! Though its flesh is not prohibited, God has not created all animals for the sake of eating. Some are beautiful to see and some are given melodious voices to listen to.”

At another time, Haḍrat Mirza Bashiruddin^{ra} asked his younger brother, Mirza Bashir Ahmad^{ra}: “Bashir, tell me what is good: knowledge or wealth?” When the Promised Messiah^{as}, who was sitting close by, listened to this, he remarked: “*Baita*²⁵⁹ Mahmood! Heaven forbid, neither knowledge is good nor wealth. Only the grace of God is good.”

One day, Haḍrat Mirza Bashiruddin^{ra} was trying to catch sparrows in the house. At this, the Promised Messiah^{as} remarked: “*Mian!* We should not catch the sparrows inside the home. One who does not show mercy does not have faith!”

One time when he was about nine, he was playing with a boy at home. As he casually picked up a book, he noticed written in it that the Angel Gabriel does not descend anymore. He immediately remarked that it was incorrect and that the Angel Gabriel did descend upon his father. The other boy differed with him saying that the book said that the Angel did not descend anymore so that must be correct. After debating this point for a while, the two boys went to the Promised Messiah^{as} and told him about their dispute. At this the Promised Messiah^{as} remarked, “The book states it incorrectly. The Angel Gabriel still descends.”²⁶⁰

An interesting observation by Hakim Nuruddin^{ra}

Haḍrat Mirza Bashiruddin^{ra} was given to sagacity right from his childhood. One day, when he was only four years old, he was playing in the street when Haḍrat Hakim Nuruddin^{ra} passed by. Sitting down on his haunches and taking the young boy in his arms, he remarked: “*Mian!* You do not do any work and play all day. Your father does lot of hard work.” The young Bashiruddin replied spontaneously, “When I grow up, I will do a lot of work, too.” Hearing this, Haḍrat Hakim Nuruddin^{ra} remarked in Punjabi:

تھاڈے پیو دا وی ایہی خیال اے

“*Tuhadhe peo da wi ihi khiyal ai*

Your father thinks the same, too.

Celebration of his *Amin* (Qur'an finishing)

At the age of six, Haḍrat Mirza Bashiruddin^{ra} started learning the Holy Qur'an from his teacher, Hafiz Ahmadullah Nagpuri. By age eight, he had completed the reading and the Promised Messiah^{as} celebrated his Qur'an finishing (*Amin*) by writing a long poem a few stanzas of which are given below²⁶¹:

Thou showed us this day: Mahmood finished reading,
Seeing this grace, the heart sang Thy praise;
A hundred thanks, O Lord—a hundred thanks;
Pray bless this day; Holy is He Who watches over me.

How can one thank Thee—O my Kind Master;
Thou hast granted me these three servants of Thine;
I am entirely Thine—Thou art my Great Lord;
Pray bless this day; Holy is He Who watches over me.

Today the Qur'an is finished; heart's desires are fulfilled;
Thou showed us this day—I offer myself at Thy Visage;
O my Gracious Lord, how can I thank Thy benevolence?
Pray bless this day; Holy is He Who watches over me.

Thou fixest all affairs; we gained the boys from Thee, too;
It is all Thy bounty—we did not bring anything from home;

‘Tis Thee, O my Belovèd, Who hast shown these joyous days;
Pray bless this day; Holy is He Who watches over me.

These three boys that are, they are a bounty from Thee;
They are family unto me—but door-servants unto Thee;
Thou art One with true promise—where are the deniers?
Pray bless this day; Holy is He Who watches over me.

Pray grant them good fortune; give them faith and wealth;
Pray protect them Thyself; may Thy mercy be upon them;
Give them virtue and guidance—longevity and respect;
Pray bless this day; Holy is He Who watches over me.

O my kind Master, pray make their destiny noble;
May they be high in ranks; grant them crown and authority.
Thou art our Guide—there is none like unto Thee;
Pray bless this day; Holy is He Who watches over me.

Keep them away from Satan—keep them in Thy presence;
Pray keep their life enlightened—their heart full of joy.
May I offer my life for Thee; pray take mercy upon them;
Pray bless this day; Holy is He Who watches over me.

Mahmood, Thy servant—he’s a piece of my heart;
Grant him longevity and wealth; drive away all darkness;
May his days be full of purpose—his morns be full of light;
Pray bless this day; Holy is He Who watches over me.

Further studies

After studying for a while in the Lower Primary School of the District Board at Qadian, Haḍrat Mirza Bashiruddin^{ra} enrolled himself in the Ta‘limul Islam School in 1898 at the age of nine. There, he was taught by such luminaries of the Jama‘at as: Shaikh Yaqub ‘Ali Irfani^{ra}, Qazi Syed Ameer Husain^{ra}, Syed Muhammad Sarwar Shah^{ra}, Maulawi Sher ‘Ali^{ra}, Master Abdur Rahman^{ra} (ex Mehr Singh), Mufti Muhammad Sadiq^{ra} and Master Faqeer-Allah^{ra}. All of them were devotees of the Promised Messiah^{as} and are mentioned in his list²⁶² of 313 Companions. ²⁶³

Being prepared to command an “army”

One day, Syed Sarwar Shah^{ra} sahib, who used to teach Haḍrat Mirza Bashiruddin^{ra} in the school, asked him, “Your father receives many revelations. Do you also receive revelations and see dreams?” At this, the young Bashiruddin replied, “Maulawi Sahib, I see a lot of dreams and one particular dream I see very frequently is that I am commanding an army.” Syed Sarwar Shah sahib narrates that when I heard him say this, I was sure that one day he was going to lead the Jama‘at.

Unusual respect by Syed Sarwar Shah sahib

Syed Sarwar Shah^{ra} sahib also narrates another similar incident when he was teaching at the Ta'limul Islam School in Qadian. He says that he had a dream which indicated to him that Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} would eventually gain a very high status one day. He says that from that day on, whenever he came to the class to teach in which Haḍrat Mirza Bashiruddin^{ra} was present, he would not sit down on the chair, considering it a breach of etiquette.

Marriages and children

Haḍrat Mirza Bashiruddin^{ra} was married seven times in his life and had a total of twenty-two children (13 sons and 9 daughters) that reached adulthood and served the Jama'at in various capacities. All the sons of Huḍur were *wāqif*, having devoted their lives to the service of Ahmadiyyat.

In October 1902, when he was nearing his fourteenth birthday, Haḍrat Mirza Bashiruddin was married to Syedah Mahmoodah Begum, daughter of Khalifa Rasheeduddin^{ra}, with the *rukhsatana* taking place a year later. Known popularly in the Jama'at as Umm-e-Nasir, she bore him seven sons and two daughters²⁶⁴.

In May 1914, after assuming the office of Khilafat, Haḍrat Mirza Bashiruddin^{ra} married Amtul Haiy Begum, daughter of Haḍrat Hakim Nuruddin^{ra}. From her, he had one son and two daughters²⁶⁵.

In February 1921, Haḍrat Mirza Bashiruddin^{ra} married Syedah Maryam Begum (Umm-e-Tahir), daughter of Syed Abdul Sattar Shah^{ra}, a Companion of the Promised Messiah^{as}. From her he had one son and three daughters²⁶⁶.

In April 1925, Haḍrat Mirza Bashiruddin^{ra} married Syedah Sarah Begum, daughter of Maulawi Abdul Majid Bhagalpuri of Bihar. From her he had two sons and one daughter²⁶⁷.

In February 1926, Haḍrat Mirza Bashiruddin^{ra} married Aziza Begum (Umm-e-Waseem), daughter of Seth Abu Bakr Yusuf of Jeddah. From her he had two sons²⁶⁸.

In September 1935, Haḍrat Mirza Bashiruddin^{ra} married Syedah Maryam Siddiqa Begum (Umm Mateen), daughter of Doctor Mir Muhammad Isma'il^{ra}. From her he had one daughter²⁶⁹.

In July 1944, Haḍrat Mirza Bashiruddin^{ra} married Syedah Bushra Begum (known popularly as Mehr Apa) who was the daughter of Syed Azizullah Shah (son of Syed Abdul Sattar Shah^{ra}). Huḍur had no issue from this wife.

A vow made at the side of his deceased father

When the Promised Messiah^{as} passed away in May 1908, Haḍrat Mirza Bashiruddin^{ra} was only nineteen years old. Because of his claims, the opposition of the Promised Messiah^{as} had intensified all across India and in the neighbouring countries. The young Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} realised that now that the Promised Messiah^{as} was gone, the people would raise all sorts of objections against him and will now focus their vituperative language against the Jama'at. Thus, standing by the side of the Promised Messiah's just deceased body, Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} made the following pact with himself:

“If all the people leave you and I am left alone, I shall face the entire world by myself and would not care for any opposition or hostility.”

Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} lived up to the promise he had made with himself and spent his entire life promoting the interest of the Jama‘at and spreading the Word of God. He showed an unusual resolve in this matter and undertook all his schemes and projects with great determination and single mindedness.

Ever ready in defence of Ahmadiyyat

When after the demise of the Promised Messiah^{as}, the opponents started to make objections and showed severe hostility, Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} responded with appropriate explanations that were compiled in the form of a book titled, *Who Can Remove the Light of the Truthful*. This was his first book. Reading this book, Khalifatul Masih the First (Haḍrat Hakim Nuruddin^{ra}) remarked to Maulawi Muhammad Ali, “Maulawi Sahib! Both you and I have written in response to the objections raised by the opponents after the demise of the Promised Messiah^{as}. However, Mian Mahmood has excelled both of us.”

Shouldering the responsibility of Khilafat

On March 13, 1914, Khalifatul Masih the First passed away. On March 14, 1914, after *Asar* Prayer when all the people had gathered in the Nūr Mosque in Qadian, Nawab Muhammad ‘Ali Khan^{ra} read out the will of Haḍrat Khalifatul Masih I^{ra} and asked the people to elect anyone as Khalifa according to the will. At this, Maulawi Syed Muhammad Ahsan Amrohi suggested the name of Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}. At first he declined but seeing the persistence and zeal of the people, he understood that such was the will of God. He then took the *bai‘at* of all those who were present.

There was a group among the Ahmadis who tried their best to do away with the institution of Khilafat in the Jama‘at. Their efforts, however, went all in vain. This group was led by some very trusted and learned individuals such as Maulawi Muhammad ‘Ali. When this faction saw that no one was listening to them, they broke away and made their own Jama‘at with their centre in Lahore and came to be known as the Lahori Ahmadis.

Working hard despite chronic illnesses

After being elected Khalifa, the activities of Haḍrat Khalifatul Masih the Second^{ra} intensified overnight. It was his usual routine to give *dars* of the Holy Qur’an after the morning *Fajr* Prayer, go through the daily mail and send responses until noon time, give *dars* of the Holy Qur’an in the Aqsa Mosque after ‘*Asr* Prayer, and hold *Majlis ‘Irfān*²⁷⁰ in the Mubarak Mosque after *Maghrib* Prayer.

While given to chronic illnesses from his childhood, the health of Khalifatul Masih the Second^{ra} declined significantly after his election. However, he continued to carry out his duties with diligence and steadfastness.²⁷¹

Establishment of foreign missions

One of the most noteworthy achievements of the Second Khilafat was the establishment of a large number of foreign missions in the world. The first foreign mission had already been established in England during the time of Khalifatul Masih the First^{ra}. Soon after the election of Khalifatul Masih the Second^{ra}, the second foreign mission was established in Mauritius. From then on, until the death of the Second Khalifa in 1965, foreign missions were established in a number

of countries including, in alphabetical order: Aden, Albania, Argentina, Bokhara, Burma, Ceylon, Denmark, East Africa (Kenya-Uganda-Tanganyika protectorate), Egypt, England, Fiji, France, Gambia, Germany, Ghana, Guyana Holland, Hungary, Indonesia, Iran, Ivory Coast, Japan, Liberia, Nigeria, Mauritius, Norway, Palestine, Poland, Sierra Leone, Spain, Sweden, Switzerland, Syria, United States of America, and Yugoslavia.

Countering the Shuddhi Movement

In the early 1900s, the Shuddhi Movement²⁷² was started in India by the Arya Samaj. With an outward agenda of integrating the untouchables within the fold of Hinduism, it was also aimed at converting the Muslims and Christians to that faith.

In 1923, Khalifatul Masih the Second^{ra} undertook a scheme to counter the Shuddhi Movement and sent trained missionaries to remote areas of India to educate the Muslims. Thus, many Muslims with weak faith were saved from conversion and many who had already been converted, reverted to their original faith of Islam.

Defending the people of Kashmir

Beginning in 1846, the area of Jammu and Kashmir was declared as a Princely State within the British Empire in India and was ruled by a Maharaja. Under the last Maharaja Hari Singh²⁷³ (1895-1961), who ruled from 1925 to 1947, the Muslim majority in Kashmir came under severe persecution and many Muslims were killed and their properties looted. Many more were put in jails. Around 1931, an All India Kashmir Committee was founded by the Muslim leaders in India. When this All India Kashmir Committee was formed, Khwaja Hasan Nizami and ‘Allama Iqbal proposed the name of Haḍrat Khalifatul Masih the Second^{ra} for its presidency. Refusing in the beginning, he finally accepted the task when they persisted. With the efforts of this committee, the Maharaja of Kashmir at least promised to restore the rights of the Muslims.

The Maharaja, however, did not keep his word and the Muslims of Kashmir continued to suffer. When during the partition of the subcontinent in 1947 the predominantly Muslim regions were supposed to be annexed to Pakistan, the Maharaja engineered a deal with the British to keep Kashmir in India.

As Representative of the Heavenly Regime

Maulawi Rajeki^{ra} narrates the following dream of his with respect to the status of Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}:

“One day in my dream a person asked me about the Throne of God. I told him, “Let us go and I shall show it to you.” We began to fly until we reached the lower level of God’s Throne. Looking at it from below, we found it to be red like the evening twilight. After this, we wished to see the Throne of God from above and found ourselves at a point above. We saw a dome of light in the middle of the Throne that was emitting rays brighter than the sun and displaying great splendour and might. It was conveyed to our hearts that this dome of light was God Who was manifesting Himself. At this, I said to my companion that we should see God from close up and advanced towards Him. When I reached Him, I saw Him manifesting in the form of our leader Haḍrat Mahmood. At that moment I became certain that in this age, the representative of the heavenly regime and the greatest person on earth, who is the manifestation of God, was our leader Haḍrat Mahmood.”

Introducing the *Tahrik-e-Jadid* scheme

In 1934, Haḍrat Khalifatul-Masih the Second^{ra} introduced the scheme of *Tahrik-e-Jadīd*. The main focus of this new Scheme was on the very important undertakings of preaching and education and training. With respect to education and training, recommended activities included: simple food, simple dress, working with one's own hands, giving up of cinema, helping the poor, housing the Scheme, and affairs related to inheritance. All these undertakings were such that they simply could not be given up. Some would always stand as such and some may undergo change depending upon the circumstances.

The four demands of the new Scheme are summarised as follows:

- To inculcate a life of work among the members of the Jama'at, particularly awakening the youth and infusing in them a spirit of work.
- To move the foundation of Jama'at's activities from financial load to personal sacrifices.
- To establish such a fund of Tehrik-e Jadīd within the Jama'at which would remove financial worries in the area of preaching.
- To make the Jama'at more inclined in undertakings related to preaching.

Haḍrat Khalifatul Masih the Second^{ra} diligently followed the tenets of the scheme himself. One time he came to the dining table but after taking one look, got up and left quietly. Later he said that he had instructed that only one meal should be prepared but that day he saw three different meals on the table. Likewise, he did not buy a new shirt for four years and kept on wearing the ones already in possession. He also gave up the drinking of soda water. Sometimes, he would join the members of the Jama'at who were undertaking manual labour. One time when he picked up a shovel and a basket full of earth, many members of the Jama'at shuddered and ran to give him a hand. However, after he worked with them for several days, they got used to see their Khalifa working alongside.²⁷⁴

Establishment of institutions and organisations

Haḍrat Khalifatul Masih the Second^{ra} undertook the education and organisation of the Ahmadiyya Community very seriously. He established appropriate educational institutions and set up auxiliary organisations for the ladies, children, young men and the elders. These organisations could then develop programs and educational curriculums appropriate for their gender and age groups.

A vision foretelling a political move by Britain

In August 1939, Haḍrat Khalifatul Masih^{ra} saw in a vision that war had started and that he was looking at some documents related to it. Among these was a document setting out the terms of an offer made by Britain to France to join forces and stand against the enemy as one country. Huḍur narrated this vision to Chaudhry Zafrulla Khan^{ra}. In June 1940, the vision was fulfilled literally when the British Prime Minister, Winston Churchill, made exactly that offer to France.

Dreams and visions during World War II

Around the same time, Haḍrat Khalifatul Masih^{ra} saw in a dream that he was put in charge of the defence of Britain and remarked, in the dream, that there was great weakness in the air and that there was hope for survival if some military aircrafts could be procured. In the dream, he was shown a piece of paper that said: two thousand eight hundred military aircraft have been dispatched to Britain.

When Chaudhry Zafrulla Khan^{ra} learned of this dream, he narrated it to his Cabinet colleagues at their fortnightly dinner. A few days later the news came that at the fall of France, all orders placed by it to the United States had been taken over by the British purchasing authority. Consequently, two thousand eight hundred military aircrafts had been dispatched to Britain.

During the Second World War, Huḍur was intimated many aspects of the military manoeuvrings and advances through dreams and visions. Thus, he was shown, before it actually happened, the military manoeuvrings in North Africa and the Allied landings on Sicily and Italy. These were routinely intimated by Chaudhry Zafrulla Khan^{ra} to the then Governor General and Viceroy of India, the Marquess of Linlithgow (1887-1952). The Viceroy took such keen interest in these that he would frequently ask Chaudhry Zafrulla Khan^{ra} if any fresh information had been intimated to Huḍur!

Told that he was the “Promised Son”

By 1939, the Ahmadiyya Movement had completed 50 years of its existence and Haḍrat Khalifatul Masih the Second^{ra} had completed his first 25 years as Khalifa. The Jama‘at celebrated the Khilafat Silver Jubilee on the occasion of *Jalsa Salana* 1939 in Qadian. The Movement had made remarkable advances during his Khilafat and the feeling was growing among the members of the Community that he, indeed, was the Promised Son mentioned in the 1886 revelation of the Promised Messiah^{as}. However, Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} had so far refrained from making any claims in this regard.

On January 28, 1944, Haḍrat Khalifatul Masih the Second^{ra} related a dream of his in the Friday Sermon in which it had been made clear to him that he was indeed the Promised Son. In several gatherings assembled in Hoshiarpur, Lahore, Ludhiana and Delhi, he reaffirmed this fact that the prophecy of the Promised Messiah^{as} had finally been fulfilled in his own person.

Partition and the new centre at Rabwah

On the creation of Pakistan in August 1947, millions of Muslims living in India moved to the new Muslim state. It was no more possible for the Jama‘at to continue its activities in Qadian. Haḍrat Khalifatul Masih the Second^{ra} also decided to move the administrative centre of the Ahmadiyya Movement from Qadian to Pakistan. Some 313 Ahmadis stayed behind in Qadian to take care of the founding place of Ahmadiyyat.

On September 20, 1948, about a year after the migration, Haḍrat Khalifatul Masih the Second^{ra} laid the foundation of the new centre at Rabwah. At the time of its founding, the place was a desolate waste and desert land that was prone to frequent dust storms. No vegetation grew in the area and much of its water was bitter due to salts. Over the past so many decades, however, the place has been totally transformed from a barren waste to a pleasant small town with lush vegetation, paved roads and large homes. It boasts schools, colleges, hospitals, libraries and special institutions for the training of missionaries. Rabwah was also the official residence of the

Khalifa until 1984 when Haḍrat Khalifatul Masih the Fourth^{ra} had to leave Pakistan for security reasons.

Wounded during an assassination attempt

In March 1954, an assassin attacked Haḍrat Khalifatul Masih the Second^{ra} with a knife after he was leaving the Mubarak Mosque in Rabwah after leading the afternoon Prayer. He received a deep wound in the neck which could have proved fatal had it gone just a little deeper. Although the wound healed, it led to severe nervous fatigue a year later. After recovering somewhat, he travelled to Europe in 1955 on the advice of his doctors.

After his return from Europe, he undertook the writing of the Shorter Commentary of the Holy Qur'an in the Urdu language. The strain from this work, combined with the after effects of the wound in the neck eventually led to strong nervous fatigue. Gradually, his health declined till, on November 8, 1965, he passed away in Rabwah at the age of almost seventy-seven years. The following day, after the election of the next Kahlifa, he was laid to rest in the *Bahishti Maqbarah*.

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Haḍrat Mir Muhammad Ishaq^{ra} (1890-1944)

Introduction

Haḍrat Mir Muhammad Ishaq^{ra} was the youngest child of Haḍrat Mir Nasir Nawab^{ra}. There were large age differences with the other two siblings due to his parents having lost ten children to early mortality. The eldest sibling, Syedah Nusrat Jahan Begum^{ra}, was twenty-five years older than him while the second sibling, Haḍrat Mir Muhammad Isma‘il^{ra}, was nine years older.

Haḍrat Mir Muhammad Ishaq^{ra} was born in 1890 while his father was posted in Ludhiana during his civil service job. The reason for naming the child “Ishaq” dates to the time when a well known scholar of Islam, Maulawi Nazeer Husain, came to visit Haḍrat Mir Nasir Nawab^{ra} in Ludhiana. When Mir sahib presented his older son, Mir Muhammad Isma‘il to Maulawi sahib and introduced the young boy, Maulawi sahib patted his head with affection and recited the following couplet in Persian:



برائے کردن تنبیہ فساق
دوبارہ آمد اسماعیل و اسحاق

For the purpose of warning the sinners
Isma‘il and Ishaq have been born again

After his birth, Haḍrat Mir Muhammad Ishaq^{ra} was nursed briefly by his sister, Syedah Nusrat Jahan Begum^{ra}, who at the time was nursing her own son, Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}. Thus, while being the maternal uncle of his sister’s children, Haḍrat Mir Muhammad Ishaq^{ra} was also their *Raza ‘i*²⁷⁵ brother.

Descending from the well known family of Khwaja Nasir Andaleeb and Khwaja Mir Dard, Haḍrat Mir Muhammad Ishaq^{ra} had a natural inclination towards spirituality, mysticism and eastern literature.

In the company of the Promised Messiah^{as}

In 1894, when he was only four years old, his father obtained early pension and moved permanently to Qadian. From that time until 1908, when he was eighteen years old, he benefited from the company of the Promised Messiah^{as} and observed him from very close. He accompanied his spiritual master on practically all his journeys to Gurdaspur, Batala, Lahore, Sialkot and Delhi. He was also involved in answering the letters of the Promised Messiah^{as} and occasionally taking dictations for his books. He regularly accompanied the latter on his morning strolls, sat and dined at his table, and was eye-witness to numerous signs that God displayed for the truth of the Promised Messiah^{as}.

A decision about his line of studies

Haḍrat Mir Muhammad Ishaq^{ra} studied Arabic under such leading lights as Haḍrat Maulawi Abdul Karim Sialkoti^{ra}, Haḍrat Hafiz Roshan 'Ali^{ra}, Haḍrat Syed Sarwar Shah^{ra}, Haḍrat Maulawi Muhammad Isma'il and Haḍrat Hakim Nuruddin^{ra}. When the question of his further education arose, Haḍrat Mir Nasir Nawab^{ra} consulted Haḍrat Maulawi Abdul Karim^{ra} who suggested that Haḍrat Mir Muhammad Ishaq^{ra} should follow religious curriculum. At this, Haḍrat Mir Nasir Nawab^{ra} remarked that his older brother, Haḍrat Mir Muhammad Isma'il^{ra}, was a doctor and that if the younger brother went into religious education, he would likely have to depend on others for his upkeep. Eventually, he followed the religious curriculum and in 1910, at the age of twenty, passed the Maulawi Fazil²⁷⁶ examination. As he had devoted his life to the service of the Ahmadiyya Community, he started working in the various institutions of the Jama'at after his education had been completed. His duties included teaching at the Madrasah Ahmadiyya and Jami'a Ahmadiyya institutions and supervising the *Langar Khana*²⁷⁷ and the boarding and lodging arrangements on the occasion of the Annual Convention (*Jalsa Sālāna*).

Marriage

One time the Promised Messiah^{as} saw in a dream that Haḍrat Mir Muhammad Ishaq^{ra} was getting married to Saleh Begum²⁷⁸, daughter of Pir Manzoor Muhammad²⁷⁹. As fulfilment of his dream, the *nikah* ceremony was carried out while both of them were still quite young.

A diligent worker and organiser

One time when Haḍrat Khalifatul Masih the Second^{ra} came to deliver his opening speech at the Annual Convention, he felt that the area prepared for the gathering was rather small in comparison to the number of attendees. Huḍur indicated his displeasure at this situation. During the same night, Haḍrat Mir Muhammad Ishaq^{ra} gathered all his helpers and, working throughout the night, expanded the facility. Next day when Huḍur came to deliver his second speech, he was pleasantly surprised and commended the undertaking.²⁸⁰

While he was in charge of the *Langar Khana*, he took particular care of the guests. Frequently, he would round up non-Ahmadi visitors to Qadian who had actually come to participate in gatherings held against the Jama'at. If he ever saw such persons roaming the streets, he would take them to the *Langar Khana* and feed them there.

“Is Wudhu allowed with a bowl of lentils?”

One time a blind Companion of the Promised Messiah^{as}, Hafiz Mueenuddin, was given a bowl of lentils at the *Langar Khana* which had been diluted considerably. Hafiz sahib had a good sense of humour and took the diluted bowl of lentils to Haḍrat Mir Muhammad Ishaq^{ra} and asked him: “Mir sahib! I need an answer to a religious edict. Can one perform *Wudhu*²⁸¹ with such a bowl of lentils?” Haḍrat Mir sahib took the bowl from him and, handing him another one with meat curry, and replied, “Here is the answer to your question.”

One time a person came to the Langar Khana rather late when all the *rotis*²⁸² had been finished. When he complained to Haḍrat Mir sahib^{ra}, he took him to a table where some left-over

pieces of bread were still lying. Sitting down, he invited the person to partake of them, saying, “I, too, have not eaten yet; let us eat together.”

Looking after the orphanage at Qadian

Haḍrat Mir Muhammad Ishaq^{ra} sahib also supervised the orphanage at Qadian and regularly asked for donations from well-to-do members of the Community. One time a worker advised him that the wheat flour was finished. Haḍrat Mir sahib^{ra} at the time was suffering from very high fever but immediately got up, hired a horse buggy and went to his friends, asking for donations.

He took particular care of the children living in the orphanage and treated them with great love and affection. Many of the children, whose relatives could afford it, would regularly pay a nominal fee every month to use the orphanage facility. One time there was a child who did not have the fee on him. One by one the children were going to the fee collector and depositing their fees. When it was the turn of this boy, Haḍrat Mir sahib^{ra} quietly handed him the required sum to be deposited.

An act of kindness

One time several people went outside Qadian for a picnic. On the way, one blind person fell into a dirty sewer and soiled his clothes. At the picnic place, Haḍrat Mir sahib^{ra} saw him standing all by himself, away from the rest of the attendees. Quietly, Haḍrat Mir sahib^{ra} took a plate of food and, sitting next to him, joined him in eating.

Stumping a Sanskrit-speaking debater

Haḍrat Mir Muhammad Ishaq^{ra} was an accomplished speaker and his speeches were laced with logic and deep understanding of the subject.

One time during a debate a Hindu speaker stood up and started speaking in Sanskrit. The Ahmadis were perplexed as to how they were going to present their rebuttal if they could not even understand the speech. However, when it was the turn of Haḍrat Mir sahib^{ra} to address the audience, he stood up and started speaking in Arabic. The opponents objected that they did not know Arabic and could not understand as to what he was saying. At this he responded, “We did not understand the Sanskrit speaker as well!”

Simple life and attire

Haḍrat Mir Muhammad Ishaq^{ra} had a very pleasant personality, a good sense of humour and lived a very simple and unostentatious life. One time he gave some clothes to a tailor for fixing. The latter said that they could only be repaired if he applied some patches. Mir sahib responded that if such a practice was good enough for the Holy Prophet^{sa}, it was good enough for him!

His intense love for the Traditions

Haḍrat Mir Muhammad Ishaq^{ra} was in love with the study of the Traditions of the Holy Prophet^{sa} and his lectures were attended by many who came from far and away. While conducting such lectures, he used to be taken over by deep emotion and painted such a picture as if the Holy Prophet^{sa} was present himself. He would take his listeners back thirteen centuries and sketched complete details of the background and the wisdom behind the actions and sayings of the noble

Prophet^{sa}. Referring to his love with the Traditions, Haḍrat Mir Muhammad Ishaq^{ra} used to remark:

“After the Holy Qur’an, I love the sayings of the Noble Messenger^{sa}. The sayings of the Leader of the worlds are like nourishment to me. Just like one cannot live without getting proper nourishment on a daily basis, I remain restless unless I read a page or two of his sayings. Every time that I feel restless, I pick up the *Bukhārī*²⁸³ or some other Hadith book instead of going outside for a stroll in the garden. By God, I derive the same pleasure from reading the sayings of my dear master as one distressed and house-bound person may gain from a stroll in a garden full of flowers....

“It is a fact that the sayings of my master are so pure, beautiful and enchanting that I wish the world would read them and learn that the mouth of my King used to shower such flowers whose fragrance, if smelled by someone for once, would put him off from any other perfume or flower of this world. I have always wished that people should read and listen to the sayings of my master and it is for this reason that I narrate the sayings from the *Bukhārī* for the people.”

His demise and kind words by Khalifatul Masih II^{ra}

On March 17, 1944, Haḍrat Mir Muhammad Ishaq^{ra} passed away after a brief illness at the relatively young age of fifty-four. At his death, Haḍrat Khalifatul Masih the Second^{ra} remarked:

“Mir Muhammad Ishaq was an exceptional person with respect to service of the Movement. In fact, if anyone was more concerned with the education of the Community other than me, it was him. He was constantly engaged in teaching the Holy Qur’an and the Hadith to the people day and night. In the later part of his life, he was saved from death a number of times. At the time of the Annual Convention, he used to work so hard that many a times he was stricken with pneumonia...

“Today, Mir sahib’s death appears to be such a great loss that it does not seem easy to rectify it. During the time of the Promised Messiah^{as}, Maulawi Abdul Karim was also such a person and, after him, Hafiz Roshan Ali, too. And Mir sahib was also tinged with the same hue.

“Dearth of people is something that breeds disappointment in the hearts of people... We need at least eight or ten scholars at all times who can teach the Holy Qur’an, the Hadith and the books of the Promised Messiah^{as}...

“If the lectures on the Holy Qur’an continue, it is as if the Living God is present among us. If lectures on Hadith continue, it is as if the Holy Prophet^{sa} is living among us. If lectures on the books of the Promised Messiah^{as} continue, it is as if the Promised Messiah^{as} is alive among us...

“Very few people are left now from the time of the Promised Messiah^{as}. These are times filled with great perils. Thus, take heed of yourselves and perish the love of this world from your souls. Pray come forward for the service of faith and become heir to the knowledge of these people who found the companionship of the Promised Messiah^{as} so that you can take care of the coming generations.”

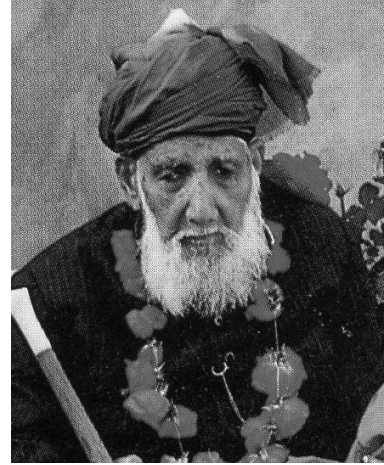


Haḍrat Maulawi Muhammad Husain^{ra} (1892-1993)

Introduction

Born around 1892, Haḍrat Maulawi Muhammad Husain^{ra} came from a Rajput Khokher family of District Hoshiarpur. He had an intense fervour for spreading the truth of Ahmadiyyat and was graced with true dreams, revelations and visions. He led an extremely simple life and was an epitome of gentleness, soft speech and humility. He experienced many cases of unusual help from God and, in turn, helped many people to find their way to the truth of Ahmadiyyat. Having only a primary school education, he faced scholarly divines from other Islamic sects and religions and gained supremacy over them in discussions and debates.

It was his usual practice to don a green coloured turban for which reason he is frequently referred to in the Jama‘at as *Sabz posh Buzurg* (green-wearing elder).



The father accepts Ahmadiyyat

Until 1897, Haḍrat Maulawi Muhammad Husain's father, Mian Muhammad Bakhsh, was a follower of Maulawi Muhammad Husain Batalawi (1840-1920) who was a noted opponent of the Promised Messiah^{as}. His father was not only a great admirer of Maulawi Muhammad Husain Batalawi but also used to attend the Friday Prayer behind him.

In August 1897, Dr. Henry Martin Clark accused the Promised Messiah^{as} for inciting someone to murder him. The case finally came to the court of Captain Montagu William Douglas who was the Deputy Commissioner at the time. Maulawi Muhammad Husain Batalawi had volunteered to act as a witness for the prosecution. Since Mian Muhammad Bakhsh was a follower of Maulawi Muhammad Husain Batalawi, he decided to attend the court proceedings.

When the Promised Messiah^{as} entered the court room, the Deputy Commissioner offered him a chair out of respect. When Maulawi Muhammad Husain Batalawi entered the court room and saw the Promised Messiah^{as} sitting on a chair, he too demanded one for himself. The Deputy Commissioner refused saying that he was not on the list of persons who deserved a chair in the court room. When Maulawi Muhammad Husain Batalawi insisted, the Deputy Commissioner censured him in strong language. At this, Maulawi Muhammad Husain Batalawi went out to the veranda and sat down on an empty chair that actually belonged to the court orderly. The orderly took the chair away saying that if the Deputy Commissioner had refused him the chair, how his orderly could offer him one. At this, Maulawi Muhammad Husain Batalawi took the sheet from the shoulder of Mian Muhammad Bakhsh and, spreading it on the ground, sat on top of it.

At the time, Mian Muhammad Bakhsh was not familiar with the claims of the Promised Messiah^{as} and knew little about Ahmadiyyat. It was the first time that day that he observed the Promised Messiah^{as} carefully and was greatly impressed by his dignity and magnificence. Suddenly, he developed a strong loathing for Maulawi Muhammad Husain Batalawi who, everyone knew, was acting as a false witness. With these feelings, Mian Muhammad Bakhsh pulled his sheet from underneath Maulawi Muhammad Husain Batalawi, saying that he was making it impure.

During the second court appearance in front of the Deputy Commissioner the false witness, Abdul Hameed, admitted to the court that he had been lying all along. The Deputy Commissioner discharged the case immediately and suggested to the Promised Messiah^{as} to file a case against the false accuser and witnesses so that they could be punished by the court. At this the Promised Messiah^{as} remarked, “Sahib! My case is in the court of God; I do not wish to file a case against anyone here.”

The Deputy Commissioner, as well as many other pious persons present in the court took a very good impression of Huḍur’s remark. Soon as the Promised Messiah^{as} emerged from the court room, a number of persons surrounded him and asked him to take their *bai‘at*. Among these was Mian Muhammad Bakhsh, the father of Maulawi Muhammad Husain^{ra}, who also took his oath of allegiance. Haḍrat Maulawi Muhammad Husain^{ra} was only five years old at the time.

Travel to Qadian and *bai‘at*

In 1901, when Haḍrat Maulawi Muhammad Husain^{ra} was nine years old, his mother travelled to Qadian and performed the *bai‘at* at the hand of the Promised Messiah^{as}.

The following year in 1902, when Haḍrat Maulawi Muhammad Husain^{ra} was ten years old, he too performed the *bai‘at* at the hand of the Promised Messiah^{as}. For the next six years while he stayed in Qadian, Haḍrat Maulawi Muhammad Husain^{ra} offered his congregational Prayers in the Mubarak Mosque and had many opportunities to sit in the company of the Promised Messiah^{as}. Every time someone would come to offer his allegiance to the Promised Messiah^{as}, young Haḍrat Maulawi Muhammad Husain^{ra} would also extend his hand and take part in the *bai‘at*. According to him, he must have performed the *bai‘at* at least fifty times.

The meaning of a revelation revealed

On May 11, 1906, the Promised Messiah^{as} received the following revelation in Urdu:

کشتیاں چلتی ہیں تا ہوں کشتیاں

“Kishtian chalti hain ta hoan kushtian”

Vessels sail so that there might be fights

The people of Qadian made fun of this revelation, saying, “Are the vessels some sort of wrestlers that they fight with each other?” The Ahmadis explained that it was a revelation from God and He is the One Who shall reveal its meaning when the time is right and that the Promised Messiah^{as} had simply conveyed the message just as he had received it.

During the First World War that started in 1914, the world saw the fights between the naval vessels and it was reported in all the newspapers of the world. It is then that the people understood the meaning of that revelation.

Initial dislike for the moniker “Maulawi”

Since Haḍrat Maulawi Muhammad Husain^{ra} was very regular in his Prayers and had kept his beard from day one, people started calling him “Maulawi”. Although the word stood for a Muslim cleric and a learned man of religion, he did not like the moniker since majority of the divines in India were only so by name while the spirit of true Islam had died in them.

In 1918, Haḍrat Maulawi Muhammad Husain^{ra} went to Basra, initially to fight in the War and later, after the War ended, to work in a factory for the British. While at Basra, he had a dream:

In the dream he saw that he was in the Aqsa Mosque in Qadian and was advancing towards the front row when he heard the voice saying, “Maulawi sahib!” Thinking that perhaps someone else was being called, he continued to advance towards the front when he heard the voice again saying, “Maulawi sahib!” When he turned around, he saw that it was the Promised Messiah^{as} calling him from behind. He turned back and met Huḍur in the courtyard of the Mosque. Holding his hand and seating him on his left leg, Huḍur asked him, “What sort of objections do the Maulawis raise against us these days?” At this he answered that they usually discussed his claim to prophethood. Huḍur then asked him as to what answer did he give. He stated, “They say that Mirza sahib has not brought a new Book²⁸⁴, or a new Qibla²⁸⁵ or a new Kalima²⁸⁶. So how is he a prophet? Then I ask them as to how many kalmias do they have to which they answer ‘eight’. Then I ask them as to how many Books are there and they answer ‘four’. Then I ask them as to how many Qiblas are there today to which they respond ‘two’. Then I ask them as to how many prophets have come to the world and they respond with ‘one hundred and twenty-four thousand’. Then I ask them that if every prophet is supposed to have a separate book, a separate Qibla and a separate Kalima, then where are the rest of the Books, Qiblas and Kalmias. At this, they are speechless.” Hearing this answer, Huḍur was pleased and said that it was the correct one.

Awakening from the dream, Haḍrat Maulawi Muhammad Husain^{ra} thought that if Huḍur had addressed him as “Maulawi”, he should not feel bad if other people used this word for him.

Observing the sorry end of some opponents

An Arya Samaj newspaper in Qadian, run by Somraj Achar Chand and Bhagat Ram, used to spew out anti-Ahmadiyya vitriol. After the Promised Messiah^{as} had received several revelations in 1898 regarding the outbreak of plague, the aunt of Haḍrat Maulawi Muhammad Husain^{ra} happened to contract the disease. One day his uncle was going out to get some medicine for his wife when he met Achar Chand on the street. The latter made a sarcastic remark to his uncle asking as to why didn’t he enter the Ark of the Promised Messiah^{as} and thus be safe. At this his uncle replied, “God willing, we shall enter the Ark of the Promised Messiah^{as} but you should start making appropriate preparations for yourselves.”

The next day, the wife of Somraj Achar Chand died because of plague. Soon after, his son died and a little later, he himself fell victim to the disease. Over a short period of time, Achar Chand, his wife and all the children and Bhagat Ram, his wife and all the children passed away after being stricken with plague.

A dream and escape from the jaws of death

In 1910, the plague epidemic visited Qadian for the second time. This time, Haḍrat Maulawi Muhammad Husain^{ra} himself fell ill due to the disease. The epidemic was proving to be extremely deadly and anyone who contracted it, died soon. In fact, people would start preparing the grave as soon as the first symptoms of the disease would show up.

His parents were extremely worried and would go to Khalifatul Masih the First^{ra} time and again, asking him for special prayers. One day, his condition deteriorated to such an extent that he appeared to be dying anytime. His father went to the Mosque and reported his son’s condition to Huḍur who at once asked everyone present in the Mosque to pray so sincerely and earnestly for his recovery that God may accept it. His father narrates that after listening to the words of Khalifatul Masih the First^{ra}, he was sure that his son will be saved from this deadly disease. After

the Prayer, the father returned home. Meantime, Haḍrat Maulawi Muhammad Husain^{ra} saw a dream that went as follows:

In the dream he saw that he had died and after washing him and wrapping him in the coffin cloth, people had taken him to the graveyard on a cot. While his eyes were closed, he seemed to be observing everything. After placing the cot down, his neighbour, Shaikh Jhandoo Khoja, started to clean the grave. When, in the dream, Maulawi Muhammad Husain asked him to clean the grave well, Shaikh Jhandoo Khoja replied, "I have cleaned it well and I am going to spread some sand in it so that no sharp stones prick you. Then I am going to lie in the grave myself to see that it is not too tight for you." Saying this, Shaikh Jhandoo Khoja lay down in his grave. Then, Maulawi Muhammad Husain saw a very beautiful mosque and said to Shaikh Jhandoo Khoja, "You clean the grave while I say my last Prayer in the Mosque." Then Maulawi Muhammad Husain got up from his cot and, performing the ritual ablution, started saying his Prayer.

After this dream, Haḍrat Maulawi Muhammad Husain^{ra} woke up. Soon they heard some cries coming from the home of Shaikh Jhandoo Khoja and Haḍrat Maulawi Muhammad Husain^{ra} immediately exclaimed that he had passed away. This turned out to be true. Haḍrat Maulawi Muhammad Husain^{ra} recovered from his illness and lived for another fifty-four years.

A dream come true

In August 1913, Haḍrat Maulawi Muhammad Husain^{ra} retired to the Mosque during the last ten days of Ramaḍān for the purpose of observing *I'tikāf* (retreat for the purpose of worship and prayers). On the evening of twenty-seventh of Ramaḍān, Haḍrat Maulawi Muhammad Husain^{ra} saw the following dream:

He saw in the dream that he was in a large field where Haḍrat Khalifatul Masih the First was giving a Dars²⁸⁷ on the Holy Qur'an. Probably it was the twenty-fifth Part of the Holy Qur'an. All the people were listening to the lecture with their copies of the Holy Qur'an open in front of them. Suddenly, Mian Mahmood²⁸⁸ arrived at the place riding a bicycle and all the people present shook his hand. Maulawi Muhammad Husain also shook his hand and, giving him his copy of the Holy Qur'an, pointed out with his finger the place up to which the lecture had already been given, and asked him to start his own Dars from there on. Then Haḍrat Khalifatul Masih the First sat down on a bench and Mian Mahmood took his seat and began his lecture from the point where it had been left off.

Haḍrat Maulawi Muhammad Husain^{ra} narrates that in March 1914 Haḍrat Hakim Nuruddin^{ra} passed away and was succeeded by Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra} as the Second Khalifa. When Haḍrat Khalifatul Masih the Second^{ra} stood up to give his *Dars* the same evening that he was elected Khalifa, he began with the words, "Friends! Haḍrat Khalifatul Masih the First^{ra} has given his *Dars* up to this point and I am beginning it from thence onward."

Move to Basra and saved from a deadly voyage

In September 1918, Haḍrat Maulawi Muhammad Husain^{ra} set sail for Basra after obtaining the necessary training and certification to work as a Fitter. This was the time when the First World War was still going on and travel by sea was still considered dangerous.

One day, while stationed at Basra, Haḍrat Maulawi Muhammad Husain^{ra} was tasked with working on a ship. Everyone who was working on the ship was told to bring their travel bags and continue working while the ship was sailing to Baghdad. Since the fighting was still going on, many persons were frightened of this assignment and some even began to weep.

Just when the ship was ready to set sail, it was visited by the commanding General. During the inspection, the General noticed Haḍrat Maulawi Muhammad Husain^{ra} working on the ship and asked the Captain, “Is this Fitter trained for land or for sea?” The Captain replied that he was in fact trained for land duty. At this the General remarked that he could not sail with the ship and that only those Fitters who had been trained for sea duty could go. As a result, Haḍrat Maulawi Muhammad Husain^{ra} was put ashore, new Fitters were bought in and the ship sailed to Baghdad without him. Later that night they received the news that the ship had been sunk by enemy fire and that no one had survived.

Anxiety at being the only Ahmadi in the factory

In November that year, the First World War ended and Haḍrat Maulawi sahib^{ra} started working in a factory in Basra run by the British. There were about two thousand people working with him out of which nearly nine hundred were Muslim. However, there was not a single other Ahmadi Muslim in the group. Soon, the other Muslims learned that he was an Ahmadi and started bad mouthing him behind his back. Feeling lonely and not having any Ahmadi friend to talk to, Haḍrat Maulawi Muhammad Husain^{ra} prayed earnestly to God to give him peace of mind and remove his state of anxiety.

The next day, around midnight, a very pious gentleman by the name of Ahmad Din came to him and asked Haḍrat Maulawi sahib^{ra} to take his *bai‘at*. Surprised at this sudden and unusual development, Haḍrat Maulawi Muhammad Husain^{ra} asked him as to why he wanted to take such a step. At this he explained:

“After the ‘*Isha*’ Prayer, I sent salutations upon the Holy Prophet^{sa} and then went to sleep. In the dream I saw two saintly persons who visited me. One of them said that because I was sending salutations, the other saintly person, Syed Abdul Qadir Jilani, had come to visit me. I was extremely delighted and, stepping forward, tried to kiss his hands. However, he did not let me kiss his hands, saying that it was not his period. When I asked him as to whose period it was, he took my hand and brought me over to you. Then he placed my hand in yours and disappeared. Then I woke up and came over to see you.”

Haḍrat Maulawi Muhammad Husain^{ra} told the person to come back the next morning and he would explain to him as to whose period it was now. When the person returned the next morning after *Fajr* Prayer, Haḍrat Maulawi Muhammad Husain^{ra} explained to him that it was the time of the Promised Messiah^{as} and that his Second Khalifa was directing the affairs of the Ahmadiyya Jama‘at from Qadian. Ahmad Din performed the *bai‘at* and moved into the same quarter as Maulawi sahib.

Soon, several other young men approached him to learn the Holy Qur’an. Haḍrat Maulawi Muhammad Husain^{ra} ordered some *Yasarnal Qur’an Qa‘idas*²⁸⁹ from Qadian and began his instruction on a regular basis.

Debates with non-Ahmadi Maulawis

As the word spread about his being an Ahmadi, strong opposition started against Haḍrat Maulawi Muhammad Husain^{ra}. However, many pious and fair minded persons rose to his defence and offered to protect him.

Frequently, the non-Ahmadi Muslims asked him to take part in debates with their own divines which Haḍrat Maulawi sahib^{ra} did readily. He fared well in all these debates and the general public

was left with the clear impression that the arguments of the non-Ahmadi divines did not possess any real substance.

When they could not win from Haḍrat Maulawi Muhammad Husain^{ra} in arguments, they reported to the superior officer that he indulged in religious debates and thus disturbed the peace at the site. Religious debates in those days were prohibited by the British and the persons could be fined and punished. As well, the incident was noted in the offender's service record and affected his career.

Soon, the Commanding Officer called him and asked him if he was engaged in religious debates. Haḍrat Maulawi sahib^{ra} thought that if he lied, it would be wrong and would set a very bad example for all those who looked up to him and were studying the Holy Qur'an from him. At the same time if he admitted to the truth, he was bound to be punished, perhaps severely. Haḍrat Maulawi sahib^{ra} narrates that when the Commanding Officer put him the question as to whether he had participated in religious debates, he exclaimed involuntarily, "With whom?" When the Commanding Officer asked him as to what he meant with this answer, he explained that no one can indulge in a debate alone. He then asked the Commanding Officer as to who was the second party with whom he is accused of debating.

The Commanding Officer was now confused and asked around as to what the religious debates were. On learning their nature, he called the accusers to provide the name of the second party with whom Haḍrat Maulawi sahib^{ra} was alleged to have debated. Being their own divines, the non-Ahmadi Muslims were loath to reveal their names and eventually the case was dismissed. At this, the Commanding Officer reproached them severely and also gave them a few sticks of the cane.

An effective preacher

With growing good impression, arguments and popularity, Haḍrat Maulawi Muhammad Husain^{ra} managed to convert nearly twenty-five persons to Ahmadiyyat. It was now a sizeable group at each Prayer which Haḍrat Maulawi sahib^{ra} used to lead. Among the group that used to gather was an Ahmadi named Shaikh Abdul Wahid who belonged to the Lahori faction of the Ahmadiyya. He was an Inspector in the Police department and used to participate actively in debates with the other Ahmadis on the nature of the Promised Messiah's prophethood and the need for a Khalifa after him. One day, Haḍrat Maulawi Muhammad Husain^{ra} decided to speak to him and asked him to reserve the next Sunday for this purpose. The following Sunday, the following conversation took place between the two:

Maulawi sahib: "Is the Ahmadiyya sect established for the sake of promoting spirituality or for just making idle talk?"

Inspector sahib: "Obviously, for the purpose of promoting spirituality."

Maulawi sahib: "You separated from the Qadiani group in 1914. It is now 1920. Tell me honestly if in the past six years you have had any spiritual indication through a dream, vision or revelation that tells you that the group that you are following is indeed on the right path—that the belief of Maulawi Muhammad Ali²⁹⁰ is correct and the belief of Mian Bashiruddin is false?"

Inspector sahib: "No, I have not had any such experience. Have you? Has God given *you* any such indication?"

At this, Haḍrat Maulawi Muhammad Husain^{ra} narrated to him, on oath, the dream that he had on the twenty-seventh of Ramadhan in August 1913 during his *I'tikāf* in the Mosque. After listening to this, Inspector sahib took a piece of paper and started writing something on it. After he finished writing, he placed it in an envelope and handed it over to Haḍrat Maulawi sahib^{ra}. In the

letter, Inspector sahib had asked Haḍrat Khalifatul Masih the Second^{ra} to forgive him and accept his *bai'at*.

Volunteer work against the Shuddhi Movement

In July 1921, Haḍrat Maulawi Muhammad Husain^{ra} returned to Qadian after working in Basra for nearly three years. He spent the next two years working in Qadian.

In 1923, Haḍrat Khalifatul Masih the Second^{ra} made arrangements to send missionaries to various parts of India where the rising wave of militant Arya Samaj was converting simple minded Muslims to Hinduism. Haḍrat Maulawi Muhammad Husain^{ra} volunteered to work against the Shuddhi Movement and was dispatched to the people of Kasganj and Etah, located east of Aligarh, in the state of Uttar Pradesh. Here, he had several debates with Arya Samaj divines and managed to rally the local population behind him in defence of Islam. Over the five year period that he stayed in the general area fighting against the Shuddhi Movement, he managed to spread the message of Ahmadiyyat to a great many persons and helped many a one to enter its fold.

Soon, Haḍrat Maulawi Muhammad Husain^{ra} opened up a school for teaching the Holy Qur'an and Islam to the local children in which many young and some grown up girls also enrolled.

Asking Jan Muhammad for Rs. 100 donation

Still working against the Shuddhi Movement, Haḍrat Maulawi sahib^{ra} was relocated to Nagla Ghannu that is situated east-northeast of Agra. There, Haḍrat Maulawi sahib^{ra} decided to build a Mosque and thought the best thing would be for the local population to fund the cost. He asked for donations from everyone and collected some money. There was a well to do landlord named Jan Muhammad who offered twenty-five rupees for this purpose. However, Haḍrat Maulawi sahib^{ra} told him that he should donate at least one hundred rupees. He balked at it and refused to give any money at all. One night soon, his wife came knocking on Haḍrat Maulawi sahib's door telling him that her husband could not breathe. Haḍrat Maulawi sahib^{ra} was not a doctor and had no medicines with him. Nevertheless, he took a bowl of water, prayed to God, and started putting it in Jan Muhammad's mouth with a spoon. Then he asked for some milk and did the same. Very soon, Jan Muhammad started to breathe normally and opened his eyes. The first thing he did was to ask his wife to hand over one hundred rupees to Haḍrat Maulawi sahib^{ra} for the construction of the Mosque.

When Haḍrat Maulawi sahib^{ra} came to the Mosque in the morning, everyone was talking about the incident of the previous night and one person remarked, "You better do whatever Maulawi sahib says. Look, God held Jan Muhammad by the throat to make him comply with Maulawi sahib's demand!"

Soon, the Mosque was completed with a minaret, a bathroom, a perimeter wall and a gate.

The plan of Deobandi group foiled

After the completion of the Mosque at Nagla Ghannu, the Deobandi²⁹¹ group felt envious and thought of expelling Haḍrat Maulawi Muhammad Husain^{ra} from the village and taking over the readymade Mosque and the adjoining school. With this plan in mind, they sent an influential person by the name of Nawab Achan Khan to go and speak to Haḍrat Maulawi sahib^{ra}.

Nawab Achan Khan made a visit to Nagla Ghanu and, after inspecting the Mosque and the facilities, paid due compliments to Haḍrat Maulawi sahib^{ra}. After this he advised him that since other Islamic sects considered Ahmadis as *Kafirs*²⁹², it would be best if Haḍrat Maulawi sahib^{ra}

left the place. He was told that him being a *Kafir*, Nawab Achan Khan could neither partake of his food nor give him any. That is why Nawab Achan Khan had come personally to see him off.

Haḍrat Maulawi Muhammad Husain^{ra} told Nawab sahib that if the local population wished him to leave, he would do it immediately. However, it would be only fair to know that if Haḍrat Maulawi sahib^{ra} were to leave because some groups held him to be a disbeliever, that these groups themselves were completely innocent of such allegations. Thus, Haḍrat Maulawi sahib^{ra} asked Nawab sahib to ask the Deobandi group to confirm, under oath, that they themselves had never been labelled disbelievers by others. Haḍrat Maulawi sahib^{ra} offered a prize of one hundred rupees for the Deobandi group if they could prove such a thing.

Probably knowing well that every Islamic sect had called every other Islamic sect *Kafir* (disbeliever), Nawab Achan Khan never came back.

Change of heart of a Deobandi Maulawi

One day, a couple of hours before the Friday Prayer, a Deobandi Maulawi named Mahdi Hasan came to the Nagla Ghanu Mosque and sat down at the place of the Imam with the intention of leading the Prayer. When the people told him that they already had an Imam in the form of Haḍrat Maulawi Muhammad Husain^{ra}, he ignored it saying that he was sent by his organisation to take charge of this Mosque. When Haḍrat Maulawi Muhammad Husain^{ra} came to the Mosque, he managed to take charge of the situation for the time being and led the Friday Prayer. Later, he asked the Deobandi Maulawi sahib as to how the two of them could serve the local people. The Deobandi Maulawi replied that it was too bad that the Ahmadis had made Mirza sahib a prophet, otherwise there was very little in contention between theirs and Ahmadiyya viewpoints. At this, Haḍrat Maulawi Muhammad Husain^{ra} explained that only God could make a prophet and it was not the place of human beings to do so. The Deobandi Maulawi had some other objections to which Haḍrat Maulawi Muhammad Husain^{ra} provided appropriate explanations as well.

Realising that the local people of Nagla Ghanu would not support him against Haḍrat Maulawi Muhammad Husain^{ra}, the Deobandi Maulawi sahib asked him as to what course of action he should take, considering that his organisation had sent him there to take charge of the local Mosque. At this, Haḍrat Maulawi Muhammad Husain^{ra} suggested that perhaps the Deobandi Maulawi sahib could go to the nearby village of Garhi where there was no Muslim cleric at the time. Taking his belongings with him, the Deobandi Maulawi sahib went to the village but soon returned as no one came to learn anything from him nor did they feed him. Haḍrat Maulawi Muhammad Husain^{ra} informed him that he was making all his meal arrangements by himself and was not burdening the local population. The Deobandi Maulawi sahib, however, was not too thrilled by such an idea. Eventually, Haḍrat Maulawi Muhammad Husain^{ra} went with him to the nearby village and arranged the meals for the Deobandi Maulawi sahib at nominal cost.

A few days later the Deobandi Maulawi Mahdi Hasan returned to Nagla Ghanu and confided to Haḍrat Maulawi Muhammad Husain^{ra} that he would like to accept Ahmadiyyat once a few of his points were clarified. Haḍrat Maulawi Muhammad Husain^{ra} arranged for him to be sent to Qadian from where he received a letter from Maulawi Mahdi Hasan sahib that he had been satisfied with the answers and had already performed the *bai'at* at the hands of Haḍrat Khalifatul Masih the Second^{ra}.

Curing a “possessed” woman

There was a village near Lohari named Badupur which was populated mostly by the Brahmins. The daughter of one of its well-to-do pundits, Ram Bhajan, was taken ill by seizures and used to

go into a state where she would start tearing off her clothes and biting other people. A number of people treated her but gave up saying that she had been possessed by some jinn or evil spirit. She was soon to be married and her family was greatly worried by her worsening condition.

One night after his 'Isha' Prayer, Haḍrat Maulawi Muhammad Husain^{ra} was sitting in his Nagla Ghanu Mosque when he heard a commotion outside. On investigating he found people holding a young girl by ropes. Apparently, her father Ram Bhajan had learned of the miraculous cures by Haḍrat Maulawi Muhammad Husain^{ra} from a visitor and had brought the girl to him for treatment. Haḍrat Maulawi sahib^{ra} had the girl's feet washed and ushered her into the Mosque. Then, placing a sheet over her, he gave her some water by a spoon while, at the same time, praying earnestly for her. After drinking three spoonfuls, the girl sat up. Haḍrat Maulawi sahib^{ra} sent the girl to his own home where his wife fed her and took care of her while Haḍrat Maulawi sahib^{ra} decided to sleep outside with the guests. By morning, the girl felt much better and was ready to travel back to her own village. In a few days, the girl's parents sent a ride for Haḍrat Maulawi sahib^{ra} to come and attend her wedding ceremony which went well.

Plan to kill him backfires

One time the Arya Samaj arranged a secret meeting in the village of Majhola and decided to kill Haḍrat Maulawi Muhammad Husain^{ra} and regain control of Nagla Ghanu village. For this purpose, they bribed a man named Bhope Singh that if he undertook this task, they would forgive his loan of some two thousand rupees. Ram Bhajan (whose daughter Haḍrat Maulawi sahib^{ra} had cured) learned of the plan and came to Haḍrat Maulawi sahib^{ra} and warned him that he should not travel on his preaching visits alone.

Soon, Bhope Singh came to Nagla Ghanu and met with Haḍrat Maulawi sahib^{ra} to learn if he was travelling to some area soon. Getting no satisfactory answer, Bhope Singh invited Haḍrat Maulawi sahib^{ra} to his own home for some entertainment which the latter declined as he deemed it un-Islamic. It so happened that during the party at Bhope Singh's house, there was a row with some visiting guests. The next day when Bhope Singh went to the neighbouring village to get some digging implement, the same people with whom he had a row the previous night, recognised him and beat him up very badly. Later that day, Bhope Singh passed away.

A debate and its unusual aftermath

One day Nawab Baqaullah of Aliganj²⁹³ sent Haḍrat Maulawi Muhammad Husain^{ra} a note that he would like him to have a debate with his maternal uncle and asked him to come over. Taking some friends with him, Haḍrat Maulawi sahib^{ra} went over to Nawab sahib's place. His uncle, who was a thorough gentleman, raised the question of Jesus Christ's ascension unto Heaven and asked Haḍrat Maulawi Muhammad Husain^{ra} whether God was not powerful enough to undertake such a task. Haḍrat Maulawi sahib^{ra} responded that the question was not that of the might of God but of the fact whether such a thing had been mentioned in the Holy Qur'an. At this, Nawab sahib's uncle became speechless. Nawab Baqaullah took this as an insult for his uncle and became angry and started calling all sorts of names to the Ahmadis and their spiritual master. At one point he ran inside to fetch a pistol to shoot Haḍrat Maulawi sahib^{ra} and it was with some difficulty that those who were present took the gun away from him. Then he ran inside and brought out a sword and leapt towards Haḍrat Maulawi sahib^{ra}. Again, the attendees tried to take the sword away from him and one person even got injured during the process. During the entire ruckus, Nawab sahib kept on a constant diatribe of abuses and invectives against the Ahmadis and threatened to kill Haḍrat Maulawi sahib^{ra} if he ever saw him again.

Within a couple of months after the incident, Nawab Baqaullah was charged for firing at a Hindu and was given a sentence of four years and sent to jail. Ironically, he was innocent of this particular crime. The Hindu held some animosity against Nawab sahib and, to implicate him in the crime, put a cushion on his own leg and shot himself. As he lived close to the house of Nawab sahib, he succeeded in implicating him in the false charge.

Curing a Hindu boy

One day someone came from the village of Gangalti on the bank of River Ganges and told Haḍrat Maulawi Muhammad Husain^{ra} that some Aryas were coming to his village to convert the local Muslim population to their own faith. Confessing that his people knew little about Islam, the visitor begged Haḍrat Maulawi sahib^{ra} to come to their defence.

Taking a few persons with him, Haḍrat Maulawi Muhammad Husain^{ra} went to the village and found a group of Aryas who were travelling with musical instruments and a beautiful young girl to sing *Bhajans*²⁹⁴ and impress the local population. The Aryas held a meeting together to devise a plan to ensnare Haḍrat Maulawi sahib^{ra}.

The night before the debate, the people awoke by the cries of a young Hindu boy who complained of severe belly ache. The family tried to treat him but the Sadhu²⁹⁵ gave up on him. At this, someone suggested the name of Haḍrat Maulawi Muhammad Husain^{ra} who had come to the village for the purpose of the debate and who was staying at the village guest area. When the family asked Haḍrat Maulawi sahib^{ra} to treat the boy, he suggested that the group of Aryas was also present and perhaps they were a better choice for the family since they could use the Vedas in their support. The Aryas, however, refused to undertake such a challenge.

Looking at the deteriorating condition of the boy, Haḍrat Maulawi sahib^{ra} agreed to treat him and asked for a glass of water. Praying earnestly to God to uphold the faith of Islam, Haḍrat Maulawi sahib^{ra} began to feed him some water and sprinkled the rest on his body. All the people had gathered around him and some were watching from their rooftops. The group of Aryas who had come to the village to convert the Muslims were also watching the proceeding with great interest.

Soon, the boy sat up and said that two persons were attacking his heart with daggers and then ran away suddenly saying, “O boy, your fortune is good that the Punjabi Maulawi came to your help otherwise we would have killed you today.”

The family of the boy rejoiced at his miraculous recovery and by daylight the people of the village drove the Aryas out saying that they came to convert them but would not raise a finger to help the poor boy who was dying.

Stopping the Muslim village-head to recant his faith

One day a guest came from Farrukhabad and told Haḍrat Maulawi Muhammad Husain^{ra} that the nearby village of Hathipur was going to embrace the Arya faith as the local village head, Lal Khan, had been bribed to recant his faith. He had been promised that his loan of some six thousand rupees would be paid off by the Arya Samaj if he would put pressure on the village to convert to Hinduism. Haḍrat Maulawi sahib^{ra} was told that Lal Khan had already signed appropriate documents in this regard.

Immediately, Haḍrat Maulawi sahib^{ra} took to the road on foot and, after catching a train by morning, arrived at the Hathipur village the next afternoon. After speaking to Lal Khan he learned that he was bent upon recanting his faith despite the fact that his own wife was strongly opposed to such a course of action.

At this development, Haḍrat Maulawi sahib^{ra} sought out all the influential and well-off Muslim notables in the area and asked them for their help in preventing Lal Khan from recanting his own faith and putting pressure on his family and village to do the same. They all promised to see him the following day.

During a similar undertaking, Haḍrat Maulawi sahib^{ra} decided to approach Ahmad ‘Ali Khan who was a retired Session Judge. When he came to his home, he noticed that a number of other notables were sitting in his company and they were all talking against the Ahmadis. Listening to their accounts, Ahmad ‘Ali Khan exclaimed that if he saw a Qadiani, he would shoot him.

Finding an appropriate occasion, Haḍrat Maulawi Muhammad Husain^{ra} broached the subject of the village head Lal Khan and advised them that he was ready to recant his faith if he was not somehow stopped by others. In this connection, Haḍrat Maulawi sahib^{ra} told the gathering that he had gone to all the notable persons in the area but no one had yet done anything about it. He then requested Judge Ahmad ‘Ali Khan to go and see if he could put some pressure on Lal Khan.

The Judge asked Haḍrat Maulawi sahib^{ra} to move over to the front of the gathering and asked him if he had eaten his breakfast. When Haḍrat Maulawi sahib^{ra} informed him that in fact he had not eaten for two days since he left his village, Ahmad ‘Ali Khan was greatly impressed and asked him as to which group of the Muslims did he belong to. When he learned that Haḍrat Maulawi sahib^{ra} was an Ahmadi, his eyes filled up with tears and he exclaimed, “By God! If these Qadianis are not Muslims then there is not a single Muslim in the world. To undertake such trouble for the sake of Islam is only their task.” When he also learned the fact that no other Muslim divine was concerned about this issue, he exclaimed again, “This proves that the other divines utter falsehood against them. I would not let these divines enter my home. Look at this Maulawi who is running around without even being related to Lal Khan. While we in fact are his relatives, he is the one who is discharging our trust.”

Later that day, Haḍrat Maulawi sahib^{ra} visited Lal Khan again accompanied by many other notables but he insisted on his intended course of action and refused to entertain their pleas. Greatly disappointed, Haḍrat Maulawi Muhammad Husain^{ra} left Lal Khan after reciting this couplet of the Promised Messiah^{as}:

ہم اپنا فرض دوستو اب کر چکے ادا
اب بھی اگر نہ سمجھو تو سمجھا ے گا خدا

“We have now done our duty, friends—
If you don’t get it even now, then God will teach you.”²⁹⁶

Leaving Lal Khan behind, he had gone only a short distance when this revealed verse of the Promised Messiah^{as} came upon the tongue of Haḍrat Maulawi Muhammad Husain^{ra}:

حیلے سب جاتے رہے ، اک حضرتِ تواب ہے

All ruses are over; it is only the Oft-Returning One now.

Overwhelmed with emotion, he went into a field and prayed earnestly with tears and intense beseeching. After this, his heart felt at peace and his anxiety was gone. Coming back to his host’s place, he did not eat anything and spent much of the night in prayers and worship. He had hardly slept, when someone shook him and woke him up. In the darkness he asked as to who it was and the answer came back that it was Lal Khan. When he enquired of him as to why he was visiting him so late at night, he begged to be allowed to rest a while before answering. After a while when he had adequately composed himself, he explained:

“Soon as you left me after reciting the couplet of the Promised Messiah^{as}, I left my house and went outside to remove my restlessness. However, my anxiety kept on increasing and I could not even eat anything. After lying in that state for a long time, I fell asleep. I had slept only a little when I saw a tall young man with large red eyes. All my life I had never seen such an awe-inspiring person. He stood behind my head and, taking his large shoe off his foot, spoke to me: ‘O you who are ready for Hell, a pious person of God came to you with your own kinfolk so that he could stop you from entering Hell. But you turned him back with tears in his eyes. Now I have come to take you to task.’ Saying this, he hit me three or four times with his shoe which I could not bear and told him, weeping, that I shall obey Maulawi sahib if he would forgive me. At this he said, ‘Go and ask for forgiveness immediately otherwise I shall kill you with this very shoe,’ and he hit me again so hard that I woke up and my head is still hurting. I told my wife the entire incident and went out looking for you. I repent now and will never again entertain the thought of recanting my faith.”

Eventually, Lal Khan returned to his village and the Aryas were surprised to see the change of his heart. Out of shame, they left the village.

A magnificent spiritual experience

It was around 1925 when Haḍrat Maulawi Muhammad Husain^{ra} was still based at Nagla Ghanu and was keeping the fasts of Ramaḍan that he experienced the splendour of God. From the twentieth of Ramadhan, Haḍrat Maulawi sahib^{ra} had moved to the Mosque and was observing *I'tikāf* (retreat for the purpose of worship). When he was performing his *Tahajjud* Prayer after the twenty-seventh of Ramadhan, he was suddenly taken over by a light slumber while still standing. In this condition, he observed some light that was extremely beautiful and was lightly tinged with green. Gradually, the intensity of the light increased and Haḍrat Maulawi sahib^{ra} narrates that if it had increased some more, he would have fallen unconscious. Involuntarily, he exclaimed: “Enough! Enough!”

The keeper of the Mosque heard these words of Haḍrat Maulawi sahib^{ra} and became concerned. After he had finished his Prayer, Haḍrat Maulawi sahib^{ra} confided to him that he had been praying for a long time for God to show him a sign of His own splendour which was finally accepted that night. Haḍrat Maulawi sahib^{ra} writes that the mortal eyes are not capable of bearing the full strength of God’s light. For this reason, He speaks with His people from behind a veil.

Haḍrat Maulawi sahib^{ra} writes that even today, many years after the incident, he could still visualise the light that he had seen and still savour the delight that he had felt that night.

Converting people to Ahmadiyyat without asking

When Haḍrat Maulawi Muhammad Husain^{ra} first moved to Nagla Ghanu village, the Deobandi divines raised a clamour and told the village residents that Haḍrat Maulawi Muhammad Husain^{ra} had come to convert them to Ahmadiyyat. When the people asked Haḍrat Maulawi sahib^{ra} if this was true, he promised to them that he would never ask them to convert. As long as Haḍrat Maulawi Muhammad Husain^{ra} stayed in the village, he confined himself to only telling them about what Ahmadiyyat was but never asked them to convert.

When it was time for his transfer from the village, a notable person from the village, Jan Muhammad Khan, told him about a dream of his that he had seen:

In the dream, Jan Muhammad Khan saw that destruction had been let loose upon the world through rains and large hails which had destroyed all orchards and crops. He saw that all animals and men had perished and he himself was seeking the refuge of the guest house wall. Then he saw that the

Mosque was safe from all this destruction where Maulawi sahib was reciting the Holy Qur'an. Then he saw Maulawi sahib leave the Mosque and come out in the open. Afraid for the life of Maulawi sahib, he observed that no rain or hails were falling on him and as he walked, the ground became clear of fallen hails. Eventually, he saw that Maulawi sahib raised his hands for prayer and suddenly the rain and the hails stopped. Then Maulawi sahib blew on all sides with the result that all animals, orchards, crops and homes were all restored to their original condition.

Narrating the above dream, Jan Muhammad said, “Today I have realised that the Ahmadiyya Movement is from God and He listens to you. I want you to write my letter of *bai'at*. At this, Haḍrat Maulawi sahib^{ra} suggested that he should wait and narrate his dream to the entire village in the evening. That evening, Jan Muhammad Khan narrated his dream to the people of the village with the result that many persons entered the fold of Ahmadiyyat.

An interesting debate with a Sunni Maulawi

Chaudhry Abdullah Khan—the younger brother of Haḍrat Chaudhry Zafrulla Khan—was in the civil service of India, and was appointed Municipal Commissioner in Ruppur, Uttar Pradesh. One time he was in a gathering with Haḍrat Maulawi Muhammad Husain^{ra} in which a debate was being held with the Sunni Muslims. Quoting the Hadith, one particular divine remarked that he would only accept the Mahdi if his name was Muhammad, his father's name was Abdullah and his mother's name was Amina. At this, Chaudhry Abdullah Khan replied: “You should observe a little patience. When my son grows up, he could make such a claim for the benefit of you people— for his name is Muhammad, my name is Abdullah and my wife's name is Amina!”

A magnificent dream

In 1947, Haḍrat Maulawi Muhammad Husain^{ra} was visiting Karianwala²⁹⁷ in District Gujrat for the purpose of a debate. During the night, he had a beautiful dream that he describes himself in the following words:

“I dreamt that I was in a field and a rider was coming sitting on a very large, beautiful, red-coloured horse. Behind him were the Promised Messiah^{as} and Musleh Ma'ud²⁹⁸ who were walking on foot. The horse came and stood in front of me and the Holy Prophet^{sa} was riding on it. I thought that such a large and beautiful horse could not be from this world. The Holy Prophet^{sa} was wearing elegant clothes and there was a crown of gold and silver on his head. The horse appeared to be so powerful that Huḍur was holding his bridle with both hands.

“I had a very unusual feeling in my heart at the time. I thought that when the rays of the sun would strike his crown, it would get very hot. I then prayed to God to give me wings so that, flying high, I could shade him from the sun. At once, my arms turned into wings and with a little effort, I was flying to the place where I wanted to be. As soon as Huḍur felt the shade and the breeze from my wings, he raised his head and looked at me. I, too, looked at his face. He was smiling while looking at me as if approving my action. At the time, I decided firmly to go wherever his horse took him and to continue shading him and providing him with a cool breeze with my wings. Undertaking such a service, I became so elated that I woke up.”

A brief appraisal of his life

In January 1993, Haḍrat Maulawi Muhammad Husain^{ra} completed one hundred years of his life and stepped into the next century. He spent his entire life in the service of true Islam, taking its

message to remote areas of India while bearing the hardships of travel, mostly on foot. He lived a very frugal and simple life which complimented his humble and modest personality. He proved himself to be a formidable speaker and debater and left many an opponent in his life wishing that they had not taken him on. He was blessed with true dreams and visions and was graced with unusual support from God. Not being a doctor or experienced in the administering of medicines, he was graced with an unusual ability to cure people by simply feeding them ordinary water and praying for their health. During his long life, he proved the efficacy of such a treatment time and again.

He also took part in laying the foundation stone for the mosque in Australia in 1983 and participated in the Jubilee Conference in the United Kingdom in 1989.



Haḍrat Chaudhry Muhammad Zafrulla Khan^{ra} (1893-1985)

Introduction

Haḍrat Chaudhry Zafrulla Khan^{ra} was one of a handful of persons from the Ahmadiyya Community who shone as a bright star in both the spiritual and secular worlds. Gifted with an excellent memory and given to hard work and perseverance, Haḍrat Chaudhry Zafrulla Khan^{ra} collected a number of honours in his lifetime. However, a review of his biography shows that his real love lay somewhere else. Seeped in the love of God and of His chosen ones, Chaudhry sahib managed to balance his spiritual and secular activities in the most excellent manner.

He was born in February 1893 in the town of Daska in the Sialkot District. Both his parents were Ahmadis and had performed *bai'at* at the hand of the Promised Messiah^{as}. His father, Chaudhry Nasrulla Khan^{ra}, was an able lawyer and his mother, Haḍrat Husain Bibi^{ra}, was a truly great lady and gifted with true dreams, visions and revelations. An account of her own inspiring incidents is included in another part of this book.



Around the age of eleven, Haḍrat Chaudhry Zafrulla Khan^{ra} was afflicted with granulation of the upper eyelids and the condition lasted, on and off, for about five years. Although it interfered with his studies, he still managed to get very good grades.

Haḍrat Chaudhry Zafrulla Khan^{ra} obtained his early education in Sialkot and passed the Matriculation examination in 1907 at the age of fourteen. For his intermediate and graduate studies, he moved to Lahore and enrolled himself in the Government College.

The first sight of the Promised Messiah^{as}

The first time Haḍrat Chaudhry Zafrulla Khan^{ra} laid eyes on the Promised Messiah^{as} was on September 3, 1904, during the delivery of his *Lecture Lahore*²⁹⁹. Haḍrat Chaudhry sahib's father, Haḍrat Chaudhry Nasrulla Khan^{ra}, attended this Lecture and took his eleven and a half year old son with him. Seated close to him, Haḍrat Chaudhry Zafrulla Khan^{ra} was drawn in to the shining countenance of the Promised Messiah^{as} and spent most of the time looking at his face. Although not having performed the formal *bai'at* yet, he began to believe in all the claims of the Promised Messiah^{as} from this day on.

His father had not yet accepted Ahmadiyyat but had a very good knowledge of the Ahmadiyya beliefs and viewpoints as he had successfully defended the Jama'at against a law suit which was filed to declare the Ahmadis non Muslims.

His mother, Haḍrat Husain Bibi, had seen several dreams earlier in which she seemed to be guided by a saintly person. On enquiring, she was told that the description fit Haḍrat Mirza Ghulam Ahmad^{as} of Qadian.

Bai'at of the mother and young Zafrulla Khan

Two months later, on November 2, 1904, the Promised Messiah^{as} travelled to Sialkot for the purpose of his lecture on Islam that is now referred to as *Lecture Sialkot*³⁰⁰. The mother of Haḍrat

Chaudhry Zafrulla Khan^{ra} asked her husband if she could go and see Huḍur. After getting the permission, she took the young boy to the house where the Promised Messiah^{as} was staying and presented herself to his wife, Haḍrat Amman Jan^{ra}. There, she beseeched for a brief conversation with the Promised Messiah^{as} which was granted. As soon as she laid eyes on him, she recognised him from her dreams and exclaimed: “Huḍur, I wish to take the pledge now.” In the *bai‘at* that followed immediately, Haḍrat Chaudhry Zafrulla Khan^{ra} and some others present in the room also took part.

A week later, his father also took the pledge, again taking his son with him. Haḍrat Chaudhry Zafrulla Khan^{ra} took every opportunity to attend all appearances of the Promised Messiah^{as} while he was visiting Sialkot. He also had the opportunity to see Haḍrat Hakim Nuruddin^{ra} and Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}.

A personal pledge at the Promised Messiah’s hand

When Haḍrat Chaudhry Zafrulla Khan^{ra} took part in the *bai‘at* with his mother in 1904, he had assumed that he, too, had formally jointed the Ahmadiyya Jama‘at. During a visit to Qadian in September 1907 accompanied by his father, he was advised by Haḍrat Hakim Nuruddin^{ra} that he should undertake the pledge on his own as well. This he did on September 16, 1907. Haḍrat Chaudhry Zafrulla Khan^{ra} always remained grateful to Haḍrat Hakim Nuruddin^{ra} for suggesting this personal pledge since the Promised Messiah^{as} was to pass away in another eight months, permanently closing the door for such honours.

A bond of affection with Khalifatul Masih the First

He was residing in the hostel of the Government College in Lahore when he heard the tragic news of the Promised Messiah’s demise on May 26, 1908 at the tender age of fifteen. He accompanied the procession to Batala and Qadian and was present there for the election of the First Khalifa and the burial of the Promised Messiah^{as}. After returning to Lahore, he busied himself for the Intermediate finals to be held in the following year. In 1911, he graduated from the Government College, scoring very high overall marks and first position in Arabic.

After the exams, he went to Qadian to spend some time in the company of Khalifatul Masih the First^{ra}. Soon, an unusual bond of affection and respect developed between the two and the weeks that he spent by the side of the Khalifa, became instrumental in shaping his moral and spiritual development in future years. Haḍrat Chaudhry Zafrulla Khan^{ra} narrates an incident that took place during his visit to Qadian, when he was only eighteen years old:

“I had come to Qadian during my holidays and one day I was pressing the body of Hakim Nuruddin when I thought that he had fallen asleep and that I should not disturb him. As I pulled my hand back, he extended his arm and pulled my face close to his own. As time passed, I gathered that he was praying. Then he removed his arm and said, ‘Son! We have prayed a lot for you’.”

It is mentioned here for the benefit of the reader that Haḍrat Chaudhry Zafrulla Khan^{ra} went on to gain many honours in his life including: member of the Punjab Legislative Council (1926), President of the All India Muslim League of Punjab (1931-32), Minister of Railway (1935), Member of the British Viceroy’s Executive Council (1935-1941), leader of the delegation to the League of Nations (1939), Judge of the Federal Court of India (1941-47), Foreign Minister of Pakistan (1947-53), member of the International Court of Justice at The Hague (1954-61), President of the United Nations General Assembly (1962-63), and President of the International

Court of Justice (1970-73). He is considered one of the Founding Fathers of Pakistan and was involved with the drafting of the Pakistan Resolution³⁰¹ in 1940.

Studying abroad

His own inclination was to do Master's in Arabic but his father wished him to sit for the Indian Civil Service (ICS) exam and also qualify for the Bar. As he was still very young, it was decided that he should go to England for higher studies. He was still in Qadian in the summer of 1911 when he received a letter from his father that he was to proceed to Bombay for embarking on his overseas journey and that he should take leave from Khalifatul Masih the First^{ra}. The latter asked him to write to him regularly and gave his permission and blessings to the young England-bound student.

Eyesight issue killed the chance to join ICS

After arriving in England, he had the opportunity to have his eyes examined. It turned out that the vision in his right eye was so weak that there was absolutely no hope of passing the medical exam for the Indian Civil Service (ICS). He wrote to his father in India of this development and was advised to continue his studies in good spirits. Later events in his life showed that not joining the ICS turned out to be better for him and his Community.

Distinction in the Law examination

Initially planning to study at Cambridge University, he was persuaded to enrol at King's College of the London University from where he obtained his Bachelor of Laws (LL.B.) degree securing First Class Honours, a distinction not yet achieved by an Indian student. As fate would have it, a quarter century later, the Cambridge University also conferred upon him an Honorary Doctorate in Law.

Allegiance to the second khalifa

He was still studying abroad when he received the intimation from India that Haḍrat Khalifatul Masih the First^{ra} had passed away and that his succession had been disputed. Puzzled initially at this new development, he had to wait for more information to reach him to appreciate as to what exactly had been transpiring back home.

His mother wrote him that she had already given her allegiance to Haḍrat Khalifatul Masih the Second^{ra} and urged him to do so immediately. Some other members of the Jama'at were advising him to go the other way. Haḍrat Chaudhry Zafrulla Khan^{ra}, however, was clear in his mind and immediately took up his pen and wrote the letter pledging his allegiance to Huḍur.

Return to India

His plans for a vacation in Europe during the summer were cancelled due to the outbreak of the First World War. In October 1914, he passed his final Bar-at-law examination and set sail for India on RMS *Arabia*, arriving safely in Bombay on November 2. Two years later, on November 6, 1916, RMS *Arabia* was sunk by German U-boat action in the Mediterranean Ocean.³⁰²

On return from England, Haḍrat Chaudhry Zafrulla Khan^{ra} started assisting his father in his law practice in Sialkot. Later, he took up a legal position in Lahore while his father wound down his practice and moved permanently to Qadian in 1917.

Defending the Jama‘at in the Patna High Court

In December 1916, Haḍrat Khalifatul Masih the Second^{ra} asked Haḍrat Chaudhry sahib^{ra} to argue a case in the Patna High Court in which the principal point to be debated was the question whether Ahmadis were Muslims. It was the first time that Chaudhry sahib^{ra} was appearing in front of a superior court. However, with prayers from Huḍur and a good preparation of the case, he did exceptionally well. The Bench was comprised of Sir Edward Chamier as Chief Justice and Justice Roe. The opposing team included all well known lawyers in Patna, supported by a panel of Muslim clergies. At the close of the hearing, the Chief Justice paid a tribute to young Zafrulla Khan^{ra} who was not yet a member of the Lahore Bar Association. The judgment rendered a few days later upheld that Ahmadis were indeed Muslims.

Accompanying Haḍrat Khalifatul Masih II to England

In 1924, Haḍrat Chaudhry Zafrulla Khan^{ra} travelled to Europe for holidays, coinciding with a trip of Haḍrat Khalifatul Masih the Second who was going to present his paper at the Wembley Conference on the Religions of the Empire. The address of Huḍur was translated into English by Haḍrat Chaudhry sahib^{ra} who also presented it at the Conference.

Huḍur was still in London when on September 3, 1924, he received a telegram from Qadian advising him of the martyrdom of Maulawi Nai‘matullah Khan by stoning in Afghanistan. He was the third Ahmadi martyr who had been killed by the Afghan regimes. Huḍur was extremely saddened by this development and Jama‘at Ahmadiyya immediately lodged protests and complaints with the various Afghan Embassies in the world.

To continue preaching activities in Afghanistan, Huḍur suggested that people from that country should send some representatives to Qadian who, after some training, should return to their homeland to preach. Without even being aware of Huḍur’s new scheme, Haḍrat Chaudhry Zafrulla Khan^{ra} volunteered himself to go to Afghanistan for the purpose of preaching.

A humorous farewell on his retirement from the Bar

Returning to India later in the year, Haḍrat Chaudhry sahib^{ra} busied himself in his law practice. Initially taking up only civil cases, he eventually ventured into the criminal side and became quite successful. In early 1934, he was offered a seat on the Bench of the Lahore High Court, which he declined to accept.

In May 1935, he retired from the Bar. In a humorous farewell speech, the Chief Justice remarked: “It is a good thing he is leaving. He had become a menace to the law and order in the Province... Things had come to such a pass that any scoundrel, if he so desired, could commit a capital offence and go scot-free if he would engage him as his counsel on appeal.”

A mischief of the Ahrār foiled

In the summer of 1936, the Ahrār³⁰³ held a meeting in Daska. The party was opposed to the establishment of Pakistan and was known for the persecution of Ahmadis. Some eleven or so Ahmadis lived in Daska at the time and they all made it a point to avoid going anywhere near this

meeting. Later, the Ahrār went to the nearest Ahmadiyya mosque armed with sticks and beat up some of the worshippers as they emerged after the *Maghrib* Prayer. Haḍrat Chaudhry Zafrulla Khan's brother also received some injuries and ran to his house close by and locked the steel-studded door. The rioters tried hard to break down the door and started shouting invectives. Somehow the brother managed to send a servant to the nearest police station with a note that they were under siege and wanted to get some help. The police officer read the note and tore it up, saying, "Serves them right."

After the incident, the Government planned to hold an inquiry. Haḍrat Chaudhry Zafrulla Khan^{ra} wrote a letter to Sir Donald Boyd, Executive Member, setting out the true account of what had happened and requested that as the Superintendent of Sialkot Police was known for his hostile views against the Ahmadiyya Movement, it would serve justice better if he was sent on leave during the investigations. This, however, was over-ruled by the Governor of Punjab who defended his police force.

As a result of the police investigation, all eleven of the adult male Ahmadis of the town were committed to trial for rioting and injuring the Ahrār members. The police entered a false report against them alleging that they in fact were the aggressor.

The case was tried in Sialkot by a Hindu magistrate who had no bias in the matter. He reconstructed the case as it had happened and demonstrated the intrigue that existed between the police and the Ahrār. At the end, he discharged the accused without even asking them to present their defence.

The result of the case outraged the Governor of Punjab who retaliated by investigating the magistrate himself. The magistrate then laid bare the treachery of the police in even clearer and more damaging terms than he had done in his earlier report. The second investigation showed that the description of the police by the magistrate was correct and justified.

Words about Ahmadiyyat broadcast internationally

While temporarily residing in London, Haḍrat Maulawi Sher 'Ali^{ra} witnessed an event that was the first in the history of Jama'at Ahmadiyya and augured well for its future growth. On May 21, 1937, Haḍrat Maulawi Sher 'Ali^{ra} wrote the following letter to his granddaughter, Ruqayya Begum, in Qadian:

"Today, on May 21, 1937, a most memorable incident has taken place here that will always be remembered in the history of the Jama'at. Chaudhry Zafrulla Khan^{ra} made a speech in an imperial conference that was attended by heads of state and prime ministers of many countries including England, Canada, Australia, New Zealand and South Africa. Chaudhry Zafrulla Khan^{ra} came as a representative of India at this conference which was held with respect to the crowning³⁰⁴. The speech of Chaudhry Zafrulla Khan^{ra} was broadcast live to the entire world. He mentioned India in most laudatory words—which the people of India must have appreciated. At the end, he mentioned the Ahmadiyya Movement in the most beautiful words. This portion, too, was broadcast to the entire world and we ourselves heard it on our own receivers. This was the first time in the history of the Ahmadiyya Movement that a speech concerning the Movement was being heard at the same time in the entire world. Then this speech was also published in the many newspapers of the world. God has granted this distinction to Chaudhry sahib; May God provide him with greater opportunities to serve the faith and raise his station."

Appointment to the Federal Court of India

In March 1941, Sir Shah Sulaiman, the Muslim judge on the Federal Court of India³⁰⁵, passed away. Haḍrat Khalifatul Masih the Second wrote to Haḍrat Chaudhry Zafrulla Khan^{ra} about this grievous loss for the Muslims and indicated his hope that perhaps Chaudhry sahib would succeed him.

On the night of June 11, 1941, Haḍrat Chaudhry Zafrulla Khan^{ra} saw in a dream that his cousin, Inayatullah³⁰⁶ had come to see him. Two nights later, he met in his dream a friend named Inamullah³⁰⁷. Two nights later he saw another friend in his dream that was also named Zafrulla³⁰⁸. From these dreams Chaudhry sahib understood that they presaged some sort of divine bounty.

A day later, the Viceroy advised him that the Chief Justice of the Federal Court had recommended his name to replace Sir Shah Sulaiman on the Bench. The Viceroy admitted that he would be extremely loath to let him go but in the final analysis, it was Haḍrat Chaudhry sahib's own call. The Viceroy gave him a week to think it over. At this, Haḍrat Chaudhry Zafrulla Khan^{ra} replied that he did not need a week to think about it; he would take the new job offered to him.

He had no misgivings about accepting the job that took him out of the more influential political sphere into the apparent backwater of the court. Nevertheless, he was convinced that it would be good for him as Haḍrat Khalifatul Masih the Second had expressed his wish and then the divine grace had been conveyed to him in his dreams as well.

Further honours and appointments

He remained at the Federal Court of India until 1947. After the creation of Pakistan, he was offered the post of Foreign Minister which he held until 1953. With rising opposition against the Ahmadiyya Community in 1953, he left the Foreign Service and took up position at The Hague as Judge of the International Court of Justice. In 1962 and 1963, he had the honour of acting as the President of the United Nations General Assembly. From 1970 to 1973, he became the President of the International Court of Justice. After leaving this position in February 1973, he devoted all his time to the service of the Ahmadiyya Community in various capacities, mostly involving extensive writing and translating work.

Until 1983, he lived in London, occupying the building next to the Fazal Mosque in Putney. During this period, it was his routine to spend the four winter months in Pakistan and also attend the Annual Convention at Rabwah. In November 1983, he moved permanently to Pakistan and on September 1, 1985, he passed away in Lahore at the age of ninety-two and a half years.

A brief overview of his life

Haḍrat Chaudhry Zafrulla Khan^{ra} was truly a great person and every aspect of his life shows the divine support and guidance that shaped it. In the secular sphere, he rose to great heights and collected a number of honours. In the spiritual world, he was blessed with the companionship of the Promised Messiah^{as}, saw the periods of four of his Khalifas, served the Ahmadiyya Community in a number of positions and was blessed with true dreams. Throughout his secular life, he was held in very high esteem for his true Islamic beliefs and sincerity and honesty of his objectives and actions. Being a member of the Ahmadiyya Community, his successes brought great respect to the Jama'at by association. Likewise, being a brilliant and successful individual from the Ahmadiyya Community, he was showered with prayers, reverence and respect by the Jama'at. While many of his contemporary Companions were entirely devoted to serving the

Ahmadiyya Community, Haḍrat Chaudhry Zafrulla Khan^{ra} showed how a good Ahmadi could also serve the Community while working hard in the secular world.

Throughout his life, Haḍrat Chaudhry Zafrulla Khan^{ra} remained aware of the inspiring countenance of the Promised Messiah^{as} that he had seen as a child of eleven and a half years old in September 1904. He received his legal education from his father, love and practical example from his mother, prayers and counsels from Khalifatul Masih the First^{ra} and much of the overall direction for his life from Khalifatul Masih the Second. He remained loyal to the institution of Khilafat and, in return, the Khulufa showered him with prayers, appreciation and respect.

Despite his high ranks and considerable income, Haḍrat Chaudhry Zafrulla Khan^{ra} lived an unostentatious life. He would use a small part of his income on himself and considered the rest as belonging to charity and donations. He was responsible for supporting many a students during their schooling and education.

It is an interesting facet of his life that from 1963 to 1973 when he was based in the Nederland and from 1973 to 1983 when he was based in London, he never owned an automobile. For his transportation, he would usually walk or take public transit. His nephew, Chaudhry Idris Nasrulla Khan, narrates that to the best of his knowledge, Haḍrat Chaudhry Zafrulla Khan^{ra} did not leave any property at his demise.



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END NOTES

¹ Huḍur and Haḍrat are titles of great respect used for religious dignitaries. They are broadly equivalent to “your honour” and “the respected one”.

² After writing the 313 names in the Appendix of his book *Anjaam-e Atham* (p. 324), the Promised Messiah^{as} continues: “Since it says in the authentic Hadith that the Promised Mahdi shall have a book in which will be recorded the names of his 313 companions, so it is important to mention that that prophecy has been fulfilled today...”

³ The Traditions of the Holy Prophet Muhammad^{sa} include accounts of his actions and sayings. In Arabic, they are individually known as *Sunnah* and *Hadith*.

⁴ An oath of allegiance offered at the hand of a religious leader.

⁵ *Tārīkh Ahmadiyyat*, volume 2, page 532.

⁶ It is common practice among the Muslims to invoke peace and blessing of God whenever the name of the Prophet Muhammad is taken. It is also common practice to show this invocation as an abbreviation ‘pbuh’, meaning ‘peace be upon him’, or ‘sa’ meaning ‘*salallahu alaihi wa sallam*’ which is the Arabic equivalent. For all other prophets, the Muslims generally invoke the blessing of ‘*alaihi-as-salaam*’ meaning ‘on him be peace’ which is abbreviated with the superscript ‘as’.

⁷ Literally meaning: the “guided one”.

⁸ Excerpt taken from the book: *Hazrat Maulana Sher Ali* by Malik Nazeer Ahmad Riaz, 1955, pages 390-391; original reference from *Al-Fazl*, volume 29, Number 196.

⁹ *Hiyāt-e Tayyaba* by Sheikh Abdul Qadir Sodagarmal, page 1.

¹⁰ Jama‘at means: a community; a group of people; a body.

¹¹ Meaning the Traditionists. The Ahl-al-Hadith movement started in the middle of the 19th century in Northern India. These people claimed to be free of the following of a given scholar and considered independent thinking sufficient in matters of religion by simply following the Holy Qur’an and authentic Traditions of the Prophet Muhammad^{saw}. This group is also known as Salafi or Wahhabi. [Reference: John L. Esposito (Editor), *The Oxford Dictionary of Islam*, Oxford University Press. Also at Wikipedia.org]

¹² *Tadhkira*, on-line edition, page 13, translation by Zafrulla Khan.

¹³ Surah *Al-Tariq*, 86:2. English translation by Maulawi Sher Ali.

¹⁴ Surah *Al-Zumar*, 39:37. English translation by Maulawi Sher Ali.

¹⁵ *Tadhkira*, English rendering by Muhammad Zafrullah Khan, 1979.

¹⁶ According to a Hadith of the Prophet Muhammad^{saw}, God shall raise a person at the head of every century who shall renovate and renew the religion of Islam.

¹⁷ Source: Wikipedia and other on-line data on meteors, Leonids and Andromedids.

¹⁸ “*The Great Leonid Meteor Storm of 1833 — A First-Hand Account by Elder Samuel Rogers*”, NASA Science News, June 22, 1999.

¹⁹ Source: Wikipedia and other on-line data on meteors, Leonids and Andromedids.

²⁰ From *Maktubat-e-Ahmad*, Volume 5, Number 2, Pg. 3.

²¹ Arya Samaj was a reform movement within Hinduism that believed in the infallible authority of the Vedas. They prohibited idol worship, use of icons, animal sacrifice, belief in Avatars or incarnations of God, and the Hindu caste system. At the time of Haḍrat Mirza Ghulam Ahmad^{as}, the movement had taken on a militant form, particularly against Islam.

²² *Āina Kamalāt-e Islam*, pages 650-651, on-line edition.

²³ *Tadhkira*, English Edition, page 293, Footnote 336. Also *Tārīkh Ahmadiyyat*, volume 1, page 590.

²⁴ *Tārīkh Ahmadiyyat*, volume 1, page 633.

²⁵ H.N. Gibson, *The Shakespeare Claimants: A Critical Survey of the Four Principal Theories Concerning the Authorship of the Shakespearean Plays*, Taylor & Francis, 1962, page 73.

²⁶ Haḍrat Maulanā Ghulam Rasūl Qudsī Rājekī, *Hiyāt-e Qudsī*, part 2, page 86.

²⁷ *Tārīkh Ahmadiyyat*, volume 2, page 286.

²⁸ *Tārīkh Ahmadiyyat*, volume 2, page 287.

²⁹ *Tārīkh Ahmadiyyat*, volume 2, page 286.

³⁰ *Tārīkh Ahmadiyyat*, volume 2, page 286.

- ³¹ *Tadhkiratul Mahdi* by Pir Sirajul Haq Nu‘mani^{ra}, published in 1915, page 80.
- ³² *Ā’ina Kamālāt Islam*, 1984 hardcover edition, page 52.
- ³³ This incident has been reported by Haḍrat Maulawi Abdul Karim Sialkoti^{ra} and Pir Sirajul Haq Nau‘mani^{ra} (as mentioned in *Sīratul Mahdī* by Mirza Bashir Ahmad, Part 2, *Rawayat* No. 336, Pg. 305).
- ³⁴ *Tārīkh Ahmadiyyat*, volume 2, page 590.
- ³⁵ As narrated by Maulawi Rajeki^{ra} in his book *Hayat-e Qudsi*, volume 3, page 36.
- ³⁶ *Zarūratul Imam, Rūhānī Khazain*, 1984 hardcover edition, page 498.
- ³⁷ Maulana Ghulam Rasūl Rajeki, *Hiyāt-e Qudsī*, volume 3, 1951, page 41.
- ³⁸ *The Will*, page 11-12, on-line edition at alislam.org.
- ³⁹ Maulana Ghulam Rasūl Rajeki, *Hiyāt-e Qudsī*, volume 3, 1951, page 99.
- ⁴⁰ Turks and Tatars, the supposedly handsome people of the Caucasus Mountains of Central Asia.
- ⁴¹ Ranbir Singh was a highly educated person. He was a scholar of classical Persian and well versed in English and Swedish languages. At his death in 1885, he was succeeded by Pratap Singh (1848-1925).
- ⁴² As narrated by Maulawi Sher ‘Ali in the book *Haḍrat Maulana Sher ‘Ali* by Malik Nazeer Ahmad Riaz, page 384.
- ⁴³ *Haḍrat Maulawī Nūr-ud-Din—Khalīfatul Masih I*, by Muhammad Zafrulla Khan, 2006, Islam International Publications Limited, pages 87-88.
- ⁴⁴ “Sahib” means master or sir. It began to be used as a title of respect and formality during the period of British India when speaking to the Europeans. It is now widely used in the subcontinent for this purpose for any male person.
- ⁴⁵ As narrated by Maulawi Sher ‘Ali in the book *Haḍrat Maulana Sher ‘Ali* by Malik Nazeer Ahmad Riaz, page 356.
- ⁴⁶ *Al-Badr*, May 6, 1909, p. 3
- ⁴⁷ *Al-Badr*, October 27, 1910.
- ⁴⁸ While at present the city of Kapurthala is the administrative headquarters of Kapurthala District in the Punjab state of India, it was the capital of the princely Kapurthala State during the pre-partition period of British India. Known as the city of palaces and gardens, Kapurthala displays an interesting mix of French and Indo-Saracenic architecture. It is estimated that at the end of the nineteenth century, the city’s population stood at around ten to fifteen thousand.
- ⁴⁹ Sub-collector of revenue.
- ⁵⁰ The above couplet was penned by the Promised Messiah^{as} in the context of his own love for the Prophet Muhammad^{saw}. The first verse is slightly modified by Munshi Arora Khan^{ra}.
- ⁵¹ Muhammad Mahmood Tahir, *Haḍrat Munshi Arora Khan Sahib*, Majlis Khuddam-ul Ahmadiyya, Pakistan, page 15.
- ⁵² Indian Railway had four classes for passengers: First, Second, Inter (intermediate), and Third.
- ⁵³ Free public kitchen that is commonly set up among many Muslim and Sikh communities.
- ⁵⁴ Muhammad Mahmood Tahir, *Haḍrat Munshi Arora Khan Sahib*, Majlis Khuddam-ul Ahmadiyya, Pakistan, page 15.
- ⁵⁵ Syedah Nusrat Jahan Begum^{ra}, the wife of the Promised Messiah^{as}.
- ⁵⁶ *The Ahmadiyya Movement* by H.A. Walter (second book in the “Religious Life of India Series”), Oxford University Press, 1918; 185 pages.
- ⁵⁷ Love poems.
- ⁵⁸ Meaning: Mother of the Believers.
- ⁵⁹ More details about this marriage are given in the section on Syedah Nusrat Jahan Begum^{ra}.
- ⁶⁰ It was also known as Mahalla Nasirabad.
- ⁶¹ Burhān-ud-Din, *Haḍrat Mīr Nasir Nawab Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 13.
- ⁶² Burhān-ud-Din, *Haḍrat Mīr Nasir Nawab Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, p. 14-15.
- ⁶³ The term “Memon” refers to an ethnic group of Muslims from the western part of the Indian subcontinent. Historically, the term has been used for the Memons associated with Kathiawar and their descendents who speak the Memon language (called Memoni). The term also refers to Memons from Kutch and Sindh regions of India who, however, speak the Kutchi and Sindhi languages.

⁶⁴ Bangalore is the fifth largest city in India and is located atop the Deccan Plateau in the southern part of the country, in the State of Karnataka. Due to its 900m (3,000 feet) elevation, its climate is very pleasant throughout the year.

⁶⁵ Also known as Chennai, Madras is the capital city of the Indian state of Tamil Nadu and is located on the Coromandel Coast, off the Bay of Bengal. It is the largest commercial and industrial centre in south India. The city is host to many large corporations and is considered the “Gateway to South India”. At the end of the nineteenth century, the city’s population stood at around half a million.

⁶⁶ Initially a well-wisher and supporter of Ḥaḍrat Mirza Ghulam Ahmad^{as}, Maulawi Muhammad Husain Batalawi turned into one of his bitterest foes after the Promised Messiah^{as} made his claim to be the Mahdi and the second coming of Jesus Christ^{as}.

⁶⁷ Reference is according to Chaudhry Zafrulla Khan Tahir, *Ḥaḍrat Seth ‘Abdur Rahman Sahib Madrasī*, Majlis Khuddamul Ahmadiyya, Pakistan, page 18.

⁶⁸ Lakh is one hundred thousand in the numerical system used in the Indian subcontinent.

⁶⁹ Khost is located in the eastern part of Afghanistan, near the border with Pakistan.

⁷⁰ There is some historical disagreement as to when exactly Ḥaḍrat Sahibzada Abdul Latif^{ra} was born. The Promised Messiah^{as} writes his age at the time of stoning as fifty years. Syed Ahmad Nūr Kablī, a pupil of Ḥaḍrat Sahibzada Abdul Latif^{ra} and who published an account of his life in 1921, states that his age was between sixty and seventy years.

⁷¹ *Under the Absolute Amir* by Frank A. Martin, Harper & Brothers, 1907, page 15.

⁷² Named after Sir Henry Mortimer Durand (1850-1924), who was a civil servant in British India and represented the interests of the British Government in the boundary agreement.

⁷³ Also known in the Ahmadiyya Community as Buzurg Sahib—meaning: a saintly person.

⁷⁴ There is some difference of opinion whether the person who carried the letter back to Afghanistan was indeed Maulawi Abdur Rahman Khan^{ra} or another pupil of Ḥaḍrat Sahibzada Abdul Latif^{ra} by the name of Maulawi Shahabuddin Ghaznavi whose name is also included in the list of the 313 Companions given in *Anjaam-e Atham*. For reference see: Syed Mas‘ūd Ahmad, *Sheikh ‘Ajam aur Āp kai Shāgird*, page 59.

⁷⁵ The Hajj was to take place on March 3, 1903.

⁷⁶ Mian Ahmad Nūr Kābli was also a saintly person and was given to true dreams, visions and revelations. He had seen the Prophet Muhammad^{saw} and the Promised Messiah^{as} several times in his dreams and always felt that what he saw was the same person with two different manifestations.

⁷⁷ Syed Mas‘ūd Ahmad, *Sheikh ‘Ajam aur Āp kai Shāgird*, page 71.

⁷⁸ Maulawi Muhammad Husain Batalawi was a strong opponent of the Promised Messiah^{as}.

⁷⁹ Syed Mas‘ūd Ahmad, *Sheikh ‘Ajam aur Āp kai Shāgird*, page 75.

⁸⁰ Hafiz Muzaḥfar Ahmad, *Ḥaḍrat Ṣahibzadah ‘Abdul Latif Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 24. Also see: Syed Ahmad Nūr Kablī, *Shahīd Marḥūm—Ḥaḍrat Ṣahibzadah ‘Abdul Latif—Chashm Dīd Wāqi’āt*, published by Dīaul Islam Press, Qadian, 1921, page 20.

⁸¹ The Promised Messiah^{as} used a very small room in his house that was used for silent prayers. This place came to be known as *Bait-ud Du‘a*.

⁸² Maulawi Abdus Sattar Khan^{ra} was popularly known as “Buzurg Sahib”.

⁸³ Syed Ahmad Nūr Kablī, *Shahīd Marḥūm—Ḥaḍrat Ṣahibzadah ‘Abdul Latif—Chashm Dīd Wāqi’āt*, published by Dīaul Islam Press, Qadian, 1921, page 51. Also see: Syed Mas‘ūd Ahmad, *Sheikh ‘Ajam aur Āp kai Shāgird*, page 76.

⁸⁴ Syed Mas‘ūd Ahmad, *Sheikh ‘Ajam aur Āp kai Shāgird*, page 78. Also see: Syed Ahmad Nūr Kablī, *Shahīd Marḥūm—Ḥaḍrat Ṣahibzadah ‘Abdul Latif—Chashm Dīd Wāqi’āt*, published by Dīaul Islam Press, Qadian, 1921, page 49.

⁸⁵ Syed Mas‘ūd Ahmad, *Sheikh ‘Ajam aur Āp kai Shāgird*, page 78. Also see: Syed Ahmad Nūr Kablī, *Shahīd Marḥūm—Ḥaḍrat Ṣahibzadah ‘Abdul Latif—Chashm Dīd Wāqi’āt*, published by Dīaul Islam Press, Qadian, 1921, page 49.

⁸⁶ Syed Mas‘ūd Ahmad, *Sheikh ‘Ajam aur Āp kai Shāgird*, page 78.

⁸⁷ Syed Mas‘ūd Ahmad, *Sheikh ‘Ajam aur Āp kai Shāgird*, page 78. Also see: Syed Ahmad Nūr Kablī, *Shahīd Marḥūm—Ḥaḍrat Ṣahibzadah ‘Abdul Latif—Chashm Dīd Wāqi’āt*, published by Dīaul Islam Press, Qadian, 1921, page 49.

⁸⁸ Syed Mas'ūd Ahmad, *Sheikh 'Ajam aur Āp kai Shāgird*, p. 79. Also: Syed Ahmad Nūr Kablī, *Shahīd Marhūm—Ḥaḍrat Ṣahibzadah 'Abdul Latīf—Chashm Dīd Wāqī'āt*, Dīaul Islam Press, Qadian, 1921, p. 8.

⁸⁹ Syed Mas'ūd Ahmad, *Sheikh 'Ajam aur Āp kai Shāgird*, p. 79. Also: Syed Ahmad Nūr Kablī, *Shahīd Marhūm—Ḥaḍrat Ṣahibzadah 'Abdul Latīf—Chashm Dīd Wāqī'āt*, Dīaul Islam Press, Qadian, 1921, p. 9.

⁹⁰ Syed Mas'ūd Ahmad, *Sheikh 'Ajam aur Āp kai Shāgird*, p. 79-80. Also: Syed Ahmad Nūr Kablī, *Shahīd Marhūm—Ḥaḍrat Ṣahibzadah 'Abdul Latīf—Chashm Dīd Wāqī'āt*, Dīaul Islam Press, Qadian, 1921, p. 8-9.

⁹¹ *Khutbāt-e Tahir*, Volume 2, Page 28-29. Also *Daily Al-Fazl*, Rabwah, April 13, 1983.

⁹² *Malfoozat* (new *Roohani Khazain* Edition), volume 9, page 400.

⁹³ The word “Pir” in the Persian language and in the subcontinent is used for a chief of a religious group or sect. It is equivalent to the word “Shaikh” in the Arabic language.

⁹⁴ Consisting of more than 2,000 verses, the Persian poem was banned by the British rulers of India.

⁹⁵ Syed 'Imrān Ahmad Shāh, *Ḥaḍrat Pīr Sirajul Ḥaq Sahib Nū'mānī*, Majlis Khuddamul Ahmadiyya, Pakistan, page 6. Two other persons who were also present at the time of the first *bai'at* on the first day but did not take part in it included Shaikh Yaqub 'Ali Turab and Maulawi Abdul Karim Sialkoti. For the entire reference see: Syed 'Imrān Ahmad Shāh, *Ḥaḍrat Pīr Sirajul Ḥaq Sahib Nū'mānī*, Majlis Khuddamul Ahmadiyya, Pakistan, page 6

⁹⁶ The henna flowering plant belongs to the genus *Lawsonia* and is popularly used in the Middle East and the subcontinent as a dye and for temporary tattooing.

⁹⁷ It is common practice in the subcontinent to eat the betel quid that includes the betel leaf (*Piper betle*) in which are wrapped betel nut (*Areca catechu*), cardamom, slaked lime and some other spices, sweeteners and ingredients used under local taste preferences. Most consumers of betel quid become habitual users.

⁹⁸ The term *Ustād* literally means a “teacher” but is used colloquially for a clever person.

⁹⁹ The word “*nūr*” means light and the word “*siraj*” means lamp or the sun, both emitting light.

¹⁰⁰ The First Turmoil refers to the First World War (1914-1918).

¹⁰¹ Pīr Sirajul Ḥaq Nu'mānī, *Tadhkiratul Mahdī*, Dīaul Islam Press, Qadian, 1915, page 274. Also: Syed 'Imrān Ahmad Shāh, *Ḥaḍrat Pīr Sirajul Ḥaq Sahib Nū'mānī*, Majlis Khuddamul Ahmadiyya, Pakistan, page 23-24.

¹⁰² Maulawi Abdul Karim Sialkoti^{ra} did not live long enough to see the turmoil or the khilafat of Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}. He passed away in 1905.

¹⁰³ Ḥaḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}, Khalifatul Masih the Second.

¹⁰⁴ Syed 'Imrān Ahmad Shāh, *Ḥaḍrat Pīr Sirajul Ḥaq Sahib Nū'mānī*, Majlis Khuddamul Ahmadiyya, Pakistan, page 30-31.

¹⁰⁵ Syed 'Imrān Ahmad Shāh, *Ḥaḍrat Pīr Sirajul Ḥaq Sahib Nū'mānī*, Majlis Khuddamul Ahmadiyya, Pakistan, page 31-32.

¹⁰⁶ It is reported that his inheritance consisted of 18 villages and 5 mango orchards. His brother forced him to sign them over to him, which he did without making any fuss.

¹⁰⁷ Practically all incidents reported in this section are taken from the book: Abul-'Arif Salīm Shāhjahānpuri, *Hiyat-e Ḥaḍrat-e Mukhtār*, 1997.

¹⁰⁸ Sadaat literally means “masters” and refers to the progeny of the Prophet Muhammad^{saw} through his daughter Fatima.

¹⁰⁹ Mirza Aziz Ahmad was the son of Mirza Sultan Ahmad. The latter was born to the Promised Messiah^{as} in 1853 through his first wife, Hurmat Bibi.

¹¹⁰ One who has memorised the entire Holy Qur'an.

¹¹¹ An *achkan* is typically Indian long coat with a row of buttons in the front, up to the neck.

¹¹² Ameer Minai was held in great esteem by his contemporary poets such as Asadullah Khan Ghalib (1797-1869) and Daagh Dehlawi (1831-1905). He was also greatly admired by Muhammad Iqbal.

¹¹³ The word *Janaab* is a respectful term of address in the Urdu language, meaning, “Sir” or “Excellency”.

¹¹⁴ *Wasukht* is a love poem or *ghazal* with six verses in each stanza. It is typified by describing the harsh treatment by the beloved and then showing total indifference to it. In Persian literature, *Wasukht*

evolved around the second half of the 16th century. A good sampling of *Wasukht ghazals* can be seen in the *divan* (collection) of Wahshi Bafqi. [*The book of Iran—A History of Persian Literature* by Ahmad Tamumdari].

¹¹⁵ Abul-‘Arif Salīm Shāhjahanpuri, *Hiyat-e Ḥaḍrat-e Mukhtār*, 1997, pages 131-133, 212-213.

¹¹⁶ Abul-‘Arif Salīm Shāhjahanpuri, *Hiyat-e Ḥaḍrat-e Mukhtār*, 1997, page 46-48.

¹¹⁷ The Sunni group of Muslims.

¹¹⁸ It is customary in the *Trawih* Prayer to recite one part of the Holy Qur’an each night, thus finishing the entire Qur’an during the month of Ramaḍan. For the sake of convenience, the Holy Qur’an is divided into 30 parts of equal size so that one can finish the book in one month, reading one part each day.

¹¹⁹ The concept of *Wahdat-al-Wujud*, as is commonly understood, means the oneness of existence in which the universe is believed to be part of the person of God. The opposing concept, *Wahdat-al-Shuhud* states that God and universe are two different things.

¹²⁰ Abul-‘Arif Salīm Shāhjahanpuri, *Hiyat-e Ḥaḍrat-e Mukhtār*, 1997, pages 168-169.

¹²¹ After migrating from India in 1947 after the partition of the subcontinent, Hafiz sahib took up temporary residence in Lahore before moving permanently to Rabwah.

¹²² Although Muhammad Ahmad Mazhar does not mention the name of the book, it was likely *A Practical Sanskrit Dictionary with transliteration, accentuation and etymological analysis throughout* by Arthur Anthony Macdonnel (1854-1930) published around 1929 by the Oxford University Press. A.A. Macdonnel was a pupil of the well known Orientalist and Sanskrit scholar, Friedrich Max Muller (1823-1900).

¹²³ Referring to Ameer Minai.

¹²⁴ The Promised Messiah^{as} later changed his name to Abdul Karim.

¹²⁵ These include: *Al-Haq Sialkot* (volumes 1 & 2), *Al-qaulul fashih fi athbat haqia mathil al-Masih*, *Lecture Gunah*, *Lecture Maut*, *Hadi Kamil*^{saw}, the Persian translation of *Risala al-Tabligh*, the Persian translation of *Ayyam Sulh*, *Muhāsin Qur’an Karim*, *Seerat Hazrat Masih Ma’ud*^{as}, *Zamimah Waqi’at Sahiyya*, *I’jazul Masih aur Ḥaḍrat Masih Ma’ud*^{as} aur *Pir Mehr ‘Ali Shah Golrawi*, *Khutbāte Karimia*, *Malfoozat Karim*, *Da’watul Nadwa*, and *Khilafate Rashida* (volumes 1 & 2). For reference see: Ahmad Tahir Mirza, *Ḥaḍrat Maulawi ‘Abdul Karīm Sahib Siyālkoti*, Majlis Khuddamul Ahmadiyya, Pakistan, page 26.

¹²⁶ *Thawab* means future reward in the Hereafter.

¹²⁷ According to a narrative of Maulawi Abdullah Sanauri^{ra}, Hadhrat Mirza Ghulam Ahmad^{as} used to call the Adhan and lead the Prayer himself in the very early days in Qadian. Later on, the Promised Messiah^{as} wanted Hakim Nuruddin^{ra} to start leading the Prayers but he deferred in favour of Maulawi Abdul Karim^{ra} who took on this function until his death in 1905. It was common practice for Maulawi Abdul Karim^{ra} to stand in the place of Imam and for Hakim Nuruddin^{ra} to stand next to him, on his right.

¹²⁸ Ahmad Tahir Mirza, *Ḥaḍrat Maulawi ‘Abdul Karīm Sahib Siyālkoti*, Majlis Khuddamul Ahmadiyya, Pakistan, pages 14-15.

¹²⁹ Ahmad Tahir Mirza, *Ḥaḍrat Maulawi ‘Abdul Karīm Sahib Siyālkoti*, Majlis Khuddamul Ahmadiyya, Pakistan, pages 15-16.

¹³⁰ It was during the reign of Amir Habibullah Khan that Sahibzada Abdul Latif^{ra} was arrested and stoned to death.

¹³¹ Ahmad Tahir Mirza, *Ḥaḍrat Maulawi ‘Abdul Karīm Sahib Siyālkoti*, Majlis Khuddamul Ahmadiyya, Pakistan, page 27.

¹³² Ahmad Tahir Mirza, *Ḥaḍrat Maulawi ‘Abdul Karīm Sahib Siyālkoti*, Majlis Khuddamul Ahmadiyya, Pakistan, pages 17-19.

¹³³ *Ashab as-Suffa* (meaning: people of the bench), were a group of poor Muslims who flocked to Medina and used to sit on a bench near the Holy Prophet’s home. [Reference: Cyril Glasse, *The Concise Encyclopedia of Islam*, Harper San Francisco, 1991, page 51]

¹³⁴ Translation from the English edition of the *Tadhkirā*.

¹³⁵ Ahmad Tahir Mirza, *Ḥaḍrat Maulawi ‘Abdul Karīm Sahib Siyālkoti*, Majlis Khuddamul Ahmadiyya, Pakistan, pages 21-22.

¹³⁶ *Talawat* is the art of reciting the Holy Qur’an.

- ¹³⁷ Munirud-Din Shams, *Sekhwānī Brādrān*, Majlis Khuddamul Ahmadiyya, Pakistan, pages 5-6.
- ¹³⁸ There used to be sixteen annas in an Indian rupee.
- ¹³⁹ Utterances, sayings, oral traditions.
- ¹⁴⁰ Munirud-Din Shams, *Sekhwānī Brādrān*, Majlis Khuddamul Ahmadiyya, Pakistan, page 21.
- ¹⁴¹ In the list of Companions that the Promised Messiah^{as} included in his book *Zamima Anjaam Atham*, the name of Haḍrat Mian Imamuddin^{ra} stands as number 32 among 313 persons.
- ¹⁴² *Malfoozāt*, vol. 5, p-269.
- ¹⁴³ Religious clerics.
- ¹⁴⁴ Munirud-Din Shams, *Sekhwānī Brādrān*, Majlis Khuddamul Ahmadiyya, Pakistan, page 23-25.
- ¹⁴⁵ Munirud-Din Shams, *Sekhwānī Brādrān*, Majlis Khuddamul Ahmadiyya, Pakistan, page 19.
- ¹⁴⁶ Doctor Muhammad Ahmad Ashraf, *Haḍrat Maulawi 'Abdullah Sanauri Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page Foreword.
- ¹⁴⁷ *Patwari* is a village registrar or accountant who takes measurements of the land holdings and enters them in a proper register as proof of ownership.
- ¹⁴⁸ The ritual Call to Prayer.
- ¹⁴⁹ *Huqa* is the typical Indian smoking pipe with a base full of water that filters the smoke prior to inhaling. At the top of the smoking device is a bowl containing burning charcoal and smoking tobacco.
- ¹⁵⁰ ¹⁵⁰ Doctor Muhammad Ahmad Ashraf, *Haḍrat Maulawi 'Abdullah Sanauri Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 12.
- ¹⁵¹ *Pir* is a teacher and leader of people in religious matters.
- ¹⁵² *Bhangī* in the subcontinent is a person who removes filth, sweeps the dirt and does menial work.
- ¹⁵³ Doctor Muhammad Ahmad Ashraf, *Haḍrat Maulawi 'Abdullah Sanauri Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 12.
- ¹⁵⁴ Located some 50 km east of Patiala, Ambala lies in the Indian State of Haryana.
- ¹⁵⁵ Doctor Muhammad Ahmad Ashraf, *Haḍrat Maulawi 'Abdullah Sanauri Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 19.
- ¹⁵⁶ Possible match for marriage.
- ¹⁵⁷ The feast given by the bridegroom soon after the consummation of marriage.
- ¹⁵⁸ The village of Data Zaidka is located some 50 km southeast of Daska and about the same distance east-southeast of Gujranwala.
- ¹⁵⁹ The time when the bride leaves her home and moves in with the bridegroom.
- ¹⁶⁰ Nasiruddin Muhammad Shah (1702-1748), a Mughal emperor who ruled India from 1719 to 1748.
- ¹⁶¹ *Kalima* or the Islamic declaration of faith is as follows: *La ilaha illallahu Muhammad-ur rasulullah* (There is none worthy of worship except God; Muhammad is the Messenger of God).
- ¹⁶² King of the United Kingdom from January 22, 1901 until his death on May 6, 1910.
- ¹⁶³ King of the United Kingdom from May 6, 1910 until his death on January 20, 1936.
- ¹⁶⁴ Currency of India. Sixteen Annas made a Rupee.
- ¹⁶⁵ This, too, was in accordance with her earlier dream in which she planned to go to Mecca and arrived there in about twelve hours.
- ¹⁶⁶ Belonging to the Majlis-e Ahrar, an organisation that opposed the creation of Pakistan and was a vociferous and staunch enemy of the Ahmadiyya Community.
- ¹⁶⁷ The Viceroy and Governor-General of India at the time was Freeman Freeman-Thomas, the Earl of Willingdon (1866-1941), who was nominated in 1931 and remained in this position until 1936. Previously, he was the Governor General of Canada for five years.
- ¹⁶⁸ A kind of litter or palanquin that is used in India for carrying a single person. Held by two poles, the *palki* is lifted by two or more persons on their shoulders.
- ¹⁶⁹ The supererogatory prayer said around midnight.
- ¹⁷⁰ While at present the city of Kapurthala is the administrative headquarters of Kapurthala District in the Punjab state of India, it was the capital of the princely Kapurthala State during the pre-partition period of British India. Known as the city of palaces and gardens, Kapurthala displays an interesting mix of French and Indo-Saracenic architecture. It is estimated that at the end of the nineteenth century, the city's population stood at around ten to fifteen thousand.

¹⁷¹ *Istikhara* prayer is carried out prior to important undertakings for the purpose of being rightly guided in the decision making or seeing an appropriate omen.

¹⁷² Mirza Bashiruddin Mahmood Ahmad^{ra}, the eldest son of the Promised Messiah^{as}.

¹⁷³ Meaning fully loaded with good deeds.

¹⁷⁴ The wife of Mirza Ghulam Qadir, the brother of Promised. She never performed the *bai'at* during the lifetime of the Promised Messiah^{as}.

¹⁷⁵ *Sokan* is the new wife coming into the house while a previous one already exists. Generally speaking, the coming of a *sokan* is considered bad for the existing wife.

¹⁷⁶ A *Palki* or a kind of litter or palanquin that is used in India for carrying a person, usually a bride.

¹⁷⁷ Chaudhry Abdulla Khan was the younger brother of Chaudhry Zafrulla Khan and was in the Civil Service of India and, later, of Pakistan.

¹⁷⁸ *Lassi* is the thin, watery part of milk that separates from the thicker curds after coagulation, as in cheese making.

¹⁷⁹ A liquid used commonly in the subcontinent for the purpose of disinfecting.

¹⁸⁰ A small town located some 50 km south of Ludhiana and about the same distance north of Sangrur, in Punjab, India.

¹⁸¹ Bahlul Khan Lodi was chief of the Pashtun Lodi tribe and founder of the Lodi dynasty of the Delhi Sultanate. The Lodi dynasty ruled parts of northern India and Frontier Province of modern-day Pakistan from 1451 to 1526 C.E.

¹⁸² Nawab Ibrahim 'Ali Khan had assisted the Promised Messiah^{as} financially for the publication of his first book, *Brahin-e Ahmadiyya*. Later, he invited the Promised Messiah^{as} to visit Malerkotla in 1884.

¹⁸³ The school was originally founded in January 1886 as the Punjab Chief's College and was renamed Aitchison College in November 1886 after the then Governor of Punjab, Sir Charles Umpherston Aitchison. The institution has a British-style public school tradition with "O" and "A" level certifications.

¹⁸⁴ While *nikah* is the legal form of marriage, *rukhsatana* is when the bride actually leaves her home and departs with the bridegroom.

¹⁸⁵ This prophecy is published in the Promised Messiah's book *Jang-e Muqaddas* published in 1893.

¹⁸⁶ Fakhru'l-Haq Shams, *Haqrat Nawab Muhammad 'Ali Khan Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 19

¹⁸⁷ Meaning: Completion of God's argument.

¹⁸⁸ Meaning Bounties of the Gracious, *Minan-ur Rahman* was actually published in 1915, after the demise of the Promised Messiah^{as}.

¹⁸⁹ The local people in Srinagar believe that the Roza Bal shrine in the Khanyar precinct belongs to a prophet named Yuz Asaf. The Ahmadi Muslims maintain that this prophet is none other than Jesus Christ^{as} who had sought refuge in India after the ordeal of crucifixion.

¹⁹⁰ Most likely, the island was Mauritius.

¹⁹¹ Religious organisation or association.

¹⁹² The eldest son of the Promised Messiah^{as}, who succeeded him as the second khalifa.

¹⁹³ Sohail Ahmad Thāqib, *Haqrat Syed Sarwar Shāh Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 29

¹⁹⁴ Sohail Ahmad Thāqib, *Haqrat Syed Sarwar Shāh Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 30

¹⁹⁵ Sohail Ahmad Thāqib, *Haqrat Syed Sarwar Shāh Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 30-31

¹⁹⁶ At the Jami'a Ahmadiyya, he was succeeded by Haqrat Mirza Nasir Ahmad who eventually became the third Khalifa of the Promised Messiah.

¹⁹⁷ Literally meaning "Greeting the Mosque", this Prayer is carried out in two *rak'as* and is said when one enters the Mosque.

¹⁹⁸ *Khaloo* is the husband of the maternal aunt.

¹⁹⁹ Part of Surah *Al-Mursalat* (77:22), these words come in the context of creating life from an insignificant fluid.

²⁰⁰ The verse is from the 1886 Urdu poem *Hamd Rabul-Aalameen* of the Promised Messiah^{as} that was published in his book: *Surma Chashm Ariya*.

²⁰¹ The date of graduation is not certain. It is based on some indirect references to his graduation year and his performing of *bai'at* as given in the book: Malik Nazir Ahmad Riāz, *Sirat Haqrat Maulānā Sher 'Ali Sahib*, page 24.

²⁰² The original book, *Yanabi 'Islam (Sources of Islam)* was written by a priest based in Iran by the name of William St. Clair Tisdall (1859-1928) in which he postulated that the Holy Qur'an had nothing original in it and all its contents were in fact taken from the existing Old and New Testaments books.

²⁰³ Meaning: the traits and character of the Holy Prophet^{saw}.

²⁰⁴ One who has devoted his life for a cause. In the present case, for the cause of Ahmadiyyat.

²⁰⁵ Nangal Khurd is a small village located some 40 km southeast of Hoshiarpur, in India.

²⁰⁶ In the present context, *Wasiyyat* is the making of one's will in favour of the Ahmadiyya Jama'at.

²⁰⁷ A noted Companion of the Promised Messiah^{as} who served the Ahmadiyya Community in many ways but failed to perform the *bai'at* at the hand of Hadhrat Khalifatul Masih the Second^{ra} in 1914. Along with some other Ahmadi Muslims, he set up a rival organisation in Lahore.

²⁰⁸ A *Hafiz* is one who has memorised the Holy Qur'an. A blind *Hafiz* by the name of Mueenuddin also lived during the time of the Promised Messiah^{as} and perhaps this was the same person (God knows better).

²⁰⁹ *Hakim* is a doctor who uses natural and eastern medicine.

²¹⁰ *Langar* is the public kitchen for the needy.

²¹¹ A kind of litter or palanquin that is used in the subcontinent for carrying a person, usually a lady. Held by two poles, the *palki* is lifted by two or more persons on their shoulders.

²¹² Meaning Ahmadiyya Association.

²¹³ *Seerat* is a biographical sketch of one's traits and disposition.

²¹⁴ Temporary leader at the place.

²¹⁵ *Darood*.

²¹⁶ The village of Warraich Rajeki is located some 25 km west-southwest of the city of Gujrat along the road to Malakwal.

²¹⁷ Mangowal is located some 20 km southwest of Gujrat, on the road to Phalia.

²¹⁸ *Mathnavi* is a poem of indefinite couplets with a metre of eleven (or occasionally ten) syllables and having a rhyming scheme of aa/bb/cc. The *Mathnavi-i Ma'navi* written by Rumi consists of six books containing some 25,000 verses and is a well known and influential work of Sufi literature in the Persian language. It consists of stories and anecdotes derived from the Holy Qur'an, the Hadith and ancient and contemporary sources. The objective is to illustrate a moralistic or sagacious point.

²¹⁹ The village of Goleki is located some 10 km south-east of Rajeki, in the District of Gujrat.

²²⁰ Meaning Hadhrat Abdul Qadir Jilani (1077-1166) of Baghdad.

²²¹ Musleh-ud-Din Sa'di Shirazi (1210-1291), a Persian language poet, moralist and Sufi of medieval times from Shiraz, Iran. He is well known for his two major works: *Bostan* (meaning orchard) that includes versified anecdotes based on his travels and observations of human psychology, and *Gulistan* (meaning rose garden) that includes poems and stories with life lessons.

²²² Maulawi Jalaluddin^{ra} was an old friend and sincere Companion of the Promised Messiah^{as} whose acquaintance pre-dated the claim of Messiahship.

²²³ Marriage proposal.

²²⁴ After the demise of Hadhrat Khalifatul Masih the First^{ra}, Doctor Syed Muhammad Husain, along with several other persons, refused to perform the *bai'at* at the hand of Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra} as the Second Khalifa and set up their own Jam'at in Lahore.

²²⁵ Tafzeeli Shi'as accept the khilafat of the other three Khalifas such as Abu Bakr, 'Umar and 'Uthman, but give superiority (*fazeelat*) to Hadhrat 'Ali.

²²⁶ A Gnostic is a person who practices Gnosticism or mystical knowledge. This is also referred to as the knowledge about God.

²²⁷ Khwaja Fariduddin Ganjshakar, a Muslim Sufi saint.

²²⁸ Chunian is located some 25 km southeast of Pattoki.

²²⁹ Corresponding to March 21 and April 6, 1894.

²³⁰ Doctor Syed Mir Haider, who was also a relative of Mir Hamid Shah of Sialkot.

²³¹ Dijkot is located some 25 km south of present-day Faisalabad, towards Samundri.

²³² Changa Manga is located between Pakpattan and Kot Radha Krishan, near the Okara-Lahore road.

²³³ He also became a devoted Companion of the Promised Messiah^{as}.

²³⁴ It was at the house of Mir Hamid Shah that the Promised Messiah^{as} would take up residence during his visit to Sialkot in November 1904 to deliver his *Lecture Sialkot*.

²³⁵ Mirza Ahsan Baig was the son of Mirza Azam Baig and Fazlun-Nisa Begum. The latter was a cousin sister of the Promised Messiah^{as}, being the daughter of Mirza Ghulam Mohyuddin—an uncle of his.

²³⁶ Kota is located some 240 km south of the state capital, Jaipur, and 130km east-northeast of Udaipur.

²³⁷ A *Palki* or a kind of litter or palanquin that is used in India for carrying a person, usually a bride.

²³⁸ A prayer in which one invokes the peace and blessings of God on the Holy Prophet^{saw} and his followers.

²³⁹ Much of the material for this article is taken from the book: *Hazrat Mir Muhammad Isma'il* by Syed Hameedullah Nusrat Pasha, published by Nazir Nashr-o Isha'at, Qadian.

²⁴⁰ Kangra is located some 75 km south-east of Pathankot in the Himalayan Mountains of Himachal Pradesh, India.

²⁴¹ *Shirk* means ascribing partners with God.

²⁴² Meaning: Displays of God's forgiveness.

²⁴³ The word "Ghufran" literally means pardon and remission of sins.

²⁴⁴ Meaning: peaceful bower (cottage).

²⁴⁵ Mir sahib^{ra} had named her daughter Maryam Siddiqa with the intention of devoting her life in the way of God. He had also given her a second name, Nazr-e Ilahi, meaning: an offering to God.

²⁴⁶ Lentils (also known as pulses or vetches) are considered a cheap and poor man's dish in the subcontinent.

²⁴⁷ Loosely translated, it means the "venting of the heart" and also carries the sense of commotion and tumult in the word "*Bukhār*".

²⁴⁸ Salutation to the leader of the creation.

²⁴⁹ *Al-Buraq* was the steed that took the Prophet Muhammad^{saw} to the Heaven during his spiritual journey of *Al-Mi'raj*.

²⁵⁰ The word "Muhammad" means "the praised". The verse means that both the name as well as the deeds of the Prophet^{sa} were praised.

²⁵¹ Long before the advent of Islam and the invention of Arabic numerals, the Arabs had assigned numerical values to the letters of the Arabic alphabet. The word Allah in Arabic is composed of: A, L, L and H. According to the numerical value system in Arabic, A carries the value 1, L carries the value 30, the second L carries the value 30 again and H carries the value 5. This all adds up to 66. Thus, the letter values of the word "Allah" amount to 66.

²⁵² Jora Kalan is a small village located some 12 km south-west of Kasur near the Kasur-Depalpur-Pakpattan Road.

²⁵³ Kasur is a small city some 50 km south-southeast of Lahore, near the border with India and on the road from Lahore to Ferozepur.

²⁵⁴ Guru Har Sahai is a municipal Council in the District of Ferozepur and is located some 30 km southwest from the city of Ferozepur in Punjab, India.

²⁵⁵ The entire incident described here is taken from the book: *Ḥaḍrat Chaudhry Fateh Muhammad Siyal Sahib* by "Atā-ul-Waheed Bajwah, Majlis Khuddamul Ahmadiyya, Pakistan, pages 13-15. It should be noted that *Tārīkh Ahmadiyyat*, volume 13, pages 120-121, gives some corroborating and some differing account of the incident, as follows:

"During the riots of 1947, the following sincere Ahmadis were arrested from Qadian and its surroundings: Hazrat Syed Zainul Ābidīn Walīullah Shāh sahib; Hazrat Chaudhry Fateh Muhammad Sial, M.A. (Member Punjab Assembly); Major Sharīf Ahmad sahib Bājwah, B.A.L.L.B.; Maulawi Ahmad Khan sahib Naṣīm (ex missionary Burma); Chaudhry 'Abdul 'Azīz sahib (Muḥtasib Umūr Āma); Chaudhry Ali Akbar sahib (Mari Bachian); Chaudhry Muhammad 'Abdullah sahib (Kotla, Ṣuba Singh); Doctor Sultān 'Ali sahib of Mari Bachian; etc. These persons had to endure the hardships of incarceration and captivity in

the jails of Gurdaspur and Jalindhar. The officials of the jail intended to have them killed and some Sikhs had been nominated for this purpose. However, God gave good news of their release in the form of one dream of Hazrat Amirul Mo'minin—wherein he saw that Syed Waliullah Shah sahib has come and sat down beside him—and through other dreams to Syed Waliullah Shah sahib himself and to the other friends. Thus, according to these dreams, all these persons were transferred from Jalindhar Jail to Lahore Central Jail on April 8, 1948, on the basis of a mutual agreement between the two countries. On arrival, Chaudhry Fateh Muhammad Sial was immediately released on bail and the other persons were released on bail on April 10.

“The Ahmadi prisoners remained busy with preaching with great valour and dignity befitting a believer, even behind iron bars and in dark dungeons, and brought about the acceptance of Ahmadiyyat by 54 persons. Of these new Ahmadis, 36 were released on April 10, 1948. In honour of Ahmadi prisoners, ceremonies were held not only in Pakistan but also in Qadian where a banquet was held on April 23 by the Derveshes in the Boarding area of Madrassa Ahmadiyya.”

²⁵⁶ *Tārīkh Ahmadiyyat*, volume 1, page 277.

²⁵⁷ The parentheses have been placed by the present writer to separate the words of the prophecy that pertain to Bashir the First.

²⁵⁸ English translation by Chaudhry Zafrulla Khan as given in the *Tadhkirā*.

²⁵⁹ *Baita* means “son” in the Urdu language and is a common way to address a young child.

²⁶⁰ *Ṣāhibzādī Amtul Quddūs, Ḥaḍrat Muṣṭafā Mau'ūd*, Majlis Khuddamul Ahmadiyya, Pakistan, p. 6-7.

²⁶¹ The translation of the verses is by the present writer.

²⁶² The list of 313 Companions is given by the Promised Messiah^{as} in his book *Zamima Anjam-e Atham*.

²⁶³ *Ṣāhibzādī Amtul Quddūs, Ḥaḍrat Muṣṭafā Mau'ūd*, Majlis Khuddamul Ahmadiyya, Pakistan, pages 7-8.

²⁶⁴ The names of the boys are: Mirza Nasir Ahmad, Mirza Mubarak Ahmad, Mirza Munawar Ahmad, Mirza Hafeez Ahmad, Mirza Anwar Ahmad, Mirza Azhar Ahmad and Mirza Rafeeq Ahmad. The names of the daughters are: Nasirah Begum and Amtul Aziz Begum.

²⁶⁵ A boy named Mirza Khalil Ahmad and two daughters named Amtul Qayyum Begum and Amtul Rasheed Begum.

²⁶⁶ A boy named Mirza Tahir Ahmad, and three daughters named Amtul Hakeem Begum, Amtul Basit Begum and Amtul Jameel Begum.

²⁶⁷ Two boys named Mirza Rafi Ahmad and Mirza Haneef Ahmad, and a daughter named Amtul Naseer Begum.

²⁶⁸ The two sons were named: Mirza Waseem Ahmad and Mirza Naeem Ahmad.

²⁶⁹ The daughter was named Amtul Mateen.

²⁷⁰ A gathering in which Hudhur answered questions raised by the people.

²⁷¹ *Ṣāhibzādī Amtul Quddūs, Ḥaḍrat Muṣṭafā Mau'ūd*, Majlis Khuddamul Ahmadiyya, Pakistan, p. 12.

²⁷² The Shuddhi Movement was led by Arya Samaj who were followers of Swami Dayanand Saraswati. Initially aimed at peaceful reconversions, the Movement antagonised the Muslim and Christian communities in India and led to open confrontations.

²⁷³ Hari Singh was a Hindu Dogra Rajput.

²⁷⁴ *Ṣāhibzādī Amtul Quddūs, Ḥaḍrat Muṣṭafā Mau'ūd*, Majlis Khuddamul Ahmadiyya, Pakistan, p. 21.

²⁷⁵ *Raza'i* relationships are developed when there is a common nurse among the various children. Just as marriage cannot take place between a real brother and sister, it is prohibited between a boy and a girl who have a *Raza'i* relationship.

²⁷⁶ Approximately equivalent to the Bachelor's degree, the Maulawi Fazil curriculum emphasised studies in the Arabic language.

²⁷⁷ Public Kitchen.

²⁷⁸ From this marriage, Mir Muhammad Ishaq was blessed with three sons and four daughters. The sons included: Syed Mir Daud Ahmad, Syed Mir Mas'ud Ahmad and Syed Mir Mahmood Ahmad. The daughters included: Syedah Naseerah Begum, Syedah Begum, Syedah Bushra Begum and Syedah Ansa Begum.

²⁷⁹ Pir Manzoor Muhammad is the one who compiled the *Qa'idah Yasarnal Qur'an*.

²⁸⁰ Syed Mīr Qamar Sulaimān Ahmad, *Haḍrat Mīr Muhammad Ishāq Sahib*, Majlis Khuddamul Ahmadiyya, Pakistan, page 15. (no mention is made in this reference regarding the year of the Annual Convention)

²⁸¹ *Wudhu* is the ritual ablution or purification carried out before any Prayer.

²⁸² Traditional Indian flat bread.

²⁸³ Refers to the first and the most authentic compilation of the sayings and actions of the Holy Prophet^{saw} carried out by Imam Isma‘il Bukhari.

²⁸⁴ Meaning the revealed books such as the Torah, the Injeel, the Zabur and the Holy Qur’an.

²⁸⁵ Qibla is the direction that the Muslims face during their ritual Prayers. Initially, the Muslims faced towards the Al-Aqsa Mosque in Jerusalem. Around 624 CE, the commandment came to face the Sacred Mosque in Mecca.

²⁸⁶ Kalima is the declaration of faith. In Islam, there are several such Kalimas beside the primary one that goes as: “There is none worthy of worship except Allah; Muhammad is the Messenger of Allah”.

²⁸⁷ A lecture.

²⁸⁸ Haḍrat Mirza Bashiruddin Mahmood Ahmad^{ra}.

²⁸⁹ Teaching aid in the learning of the Holy Qur’an.

²⁹⁰ The leader of the Lahori Ahmadiis who refused to perform the *bai‘at* at the hand of Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra} as the Second Khalifa of the Ahmadiyya Jama‘at.

²⁹¹ Deobandi is a revivalist Movement that originated in the Darul ‘Uloom School at Deoband, India, in 1867 in the wake of the failed revolt against the British rule a decade earlier. The Deobandi is a scholastic group within Sunni Islam that was initially inspired by the spirit of Shah Waliullah (1703-1763) but was later influenced by Wahhabi ideals.

²⁹² Disbelievers.

²⁹³ Aliganj is located some 70 km east of Etah in Uttar Pradesh.

²⁹⁴ *Bhajans* are Hindu devotional songs.

²⁹⁵ Hindu holy man.

²⁹⁶ From the poem: *Isha ‘at-e Deen Bazor-e-Shamsheer Haraam hai* that was published in: *Appendix to Tohfa-e Golarhvia* in 1902.

²⁹⁷ Karianwala is located some 40 km north-east of the city of Gujrat, in present day Pakistan.

²⁹⁸ The Promised Reformer meaning Hadhrat Khalifatul Masih the Second.

²⁹⁹ The title of the lecture given at Lahore was: “*Islam and other religions of this country*”. It was read by Maulawi Abdul Karim Sialkoti.

³⁰⁰ The Lecture was read out by Maulawi Abdul Karim Sialkoti.

³⁰¹ Known also as Lahore Resolution and *Qarardaad-e Pakistan*, it was a formal political statement adopted by the All India Muslim League on March 22-24, 1940. It called for the creation of independent and sovereign states for the Muslims in the north-western and eastern parts of British India.

³⁰² Source: Wikipedia and on-line reports.

³⁰³ *Majlis-e Ahrar-e Islam* was founded in December 1929 by a group of Indian Muslims including Syed Ata Ullah Shah Bukhari (1892-1961). The association was a conservative Deobandi political party in the Indian subcontinent during the British Raj.

³⁰⁴ Referring to the crowning of the British Monarch, King George VI (1895-1952). He ascended to the British throne on December 11, 1936 and was crowned at Westminster Abbey on May 12, 1937. He was the father of the present Queen Elizabeth of Britain.

³⁰⁵ The Federal Court of India was established in 1937 under the provisions of the Government of India Act 1935. It had jurisdiction in any dispute between the Central Government and the Provinces.

³⁰⁶ Inayatulla literally means “bounty of God”.

³⁰⁷ Inamulla literally means “gift of God”.

³⁰⁸ Zafrulla literally means “victory of God”.